



Sandys Travailes:

CONTAINING

A HISTORY

OF THE

Original and present state of the *Turkish* EMPIRE:
 Their *Laws, Government, Policy, Military Force,*
Courts of Justice and Commerce.

The *MAHOMETAN Religion and Ceremonies.*
 A Description of *CONSTANTINOPLE.*

The *Grand Seigniors SERAGLIO*, and his manner of living.
 ALSO,

OF *GREECE*, with the *RELIGION* and
Customes of the GRÆCIANS.

OF *EGYPT*; the *Antiquity, Hieroglyphicks, Rites,*
Customes, Discipline, and Religion of the Egyptians:

A VOYAGE on the River *Nilus*, and of the *Crocodile*:
 Of *Armenia, Grand Cairo, Rhodes, the Pyramides, Colossus, Mummies, &c.*
 The former flourishing and present state of *ALEXANDRIA.*

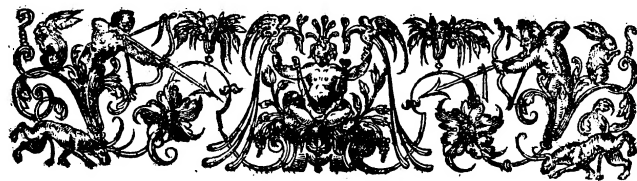
A Description of the *HOLY-LAND*; of the *Jews*
 and several *Seets of CHRISTIANS* living there; of *Jerusalem,*
Sepulchre of Christ, Temple of Solomon; and what else either
 of *Antiquity, or worth Observation.*

Lastly, *Italy* described, and the *Islands adjoyning*:
 As *Cyprus, Crete, Malta, Sicilia, the Eolian Islands,*
Of Rome, Venice, Naples, Syracuse, Messina, Aëra,
Scylla and Charybdis, and other
places of note.

Illustrated with Fifty Graven Maps and Figures.

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T O

THE PRINCE.

S I R,

THe Eminence of the degree wherein God and Nature hath placed you, doth allure the eyes; & the hopefullnesse of your Vertues, win the love of all men. For vertue being in a private person an exemplary ornament; advancement it self in a Prince to a publick blessing. And as the Sun to the world, so bringeth it both light and life to a Kingdom: a light of direction by glorious example, and a life of joy, through a gracious government. From the just and serious consideration whereof, there springeth in minds not brutish, a thankfull correspondence of affection and duty; still pressing to expresse themselves in endeavours of service. Which also hath caused me (most Noble PRINCE) not furnished of better means, to offer in humble zeale to your Princely view these my doubled travailes; once with some toil and danger performed, and now recorded with sincerity and diligence. The parts I speak of are the most renowned Countries and Kingdoms: once the seats of most glorious and triumphant Empires; the Theatres of valour and heroicall actions; the soyles enriched with all earthly felicities; the places where Nature hath produced her wonderfull works; where Arts and Sciences have been invented and perfected; where wisdom, vertue, policy, and civility, have been planted, have flourished: and lastly, where God himself did place his own Common-wealth, gave laws and oracles, inspired his Prophets, sent Angels to converse with men; above all, where the Son of God descended to become man; where he honoured

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red the earth with his beautifull steps, wrought the work of our Redemption, triumphed over death, and ascended into glory. Which countreys once so glorious and famous for their happy estate, are now through vice and ingratitude, become the most deplored spectacles of extream misery; the wild beasts of mankind having broken in upon them, and rooted out all civility, and the pride of a stern and barbarous Tyrant possessing the thrones of ancient and just dominion. Who aiming only at the height of greatness and sensuality, hath in tract of time reduced so great and goodly a part of the world, to that lamentable distresse and servitude, under which (to the astonishment of the understanding beholders) it now faints and groaneth. Those rich lands at this present remain waste and over-grown with bushes, receptacles of wild beasts, of thieves, and murderers, large territories dispeopled, or thinly inhabited; goodly Cities made desolate, sumptuous buildings become ruines, glorious Temples either subverted or prostituted to impiety; true Religion discountenanced & oppressed, all Nobility extinguished; no light of learning permitted, nor vertue cherished; violence & rapine insulting over all, and leaving no security save to an abject mind, and unlookt on poverty. Which calamities of theirs so great and deserved, are to the rest of the world as threatening instructions. For assistance wherein, I have not only related what I saw of their present condition, but so far as conveniency might permit, presented a brief view of their former estates, and first antiquities of those peoples and Countries: thence to draw a right image of the frailty of man, the mutability of whatsoever is worldly; and assurance that as there is nothing unchangeable saving God, so nothing stable but by his grace and protection. Accept great Prince, these weak endeavours of a strong desire: which shall be alwayes devoted to do your Highnesse all acceptable service, and ever rejoyce in your prosperity and happinesse.

GEORGE SANDYS.





A
RELATION
OF A
JOURNEY:

CONTAINING
A Description of the *Turkish Empire of Egypt*, of the
Holy Land, of the Remote parts of *Italy*
and ISLANDS adjoining.

THE FIRST BOOK.



Began my Journey through *France*, hard upon the time when that execrable Murther was committed upon the person of *Henry* the fourth, by an obscure varlet, even in the streets of his principall City, by day, and then when royally attended; to shew that there is none so contemptible, that contemneth his own life, but is the master of another mans. Triumphs were interrupted by Funeralls: and mens minds did labour with fearfull expectations. The Princes of the Bloud discontented, the Nobles factious: those of the Religion daily threatned, and nightly fearing a massacre. Mean-while a number of Souldiers are drawn by small numbers into

the City to confront all our-rages.

France I forbear to speak of, and the lesse remote parts of *Italy*, daily surveyed, and exactly related. At *Venice* I will begin my Journall. From whence we departed on the 20 of August, 1610 in the Little Defence of *London*. Two days after we touched at *Revgno*, a Town of *Isiria*; and under the *Venetians*: high-mounted on a hill, not un-fruittull in Olives: the haven convenient and guarded with a Castle. Here those that are bound for *Venice*, do take a Pilot for their securer entrance at the Bars of *Malamocco*. The Town is poor (as are the rest thereof) by reason of the neighbour-hood of *Venice*, some twenty leagues distant; which doth draw unto it the generall commerce: they prohibiting all traffique elswhere throughout the whole Gulph. The countrey adjoining, mountainous and wide; yet celebrated for quarries of excellent Marble, which doe so adorn the *Venetian* palaces: one mountain surmounting the rest, called *Monte majore*, first discovered by the Sailer, abounding with rare, and far-sought Physicall Simples. The *Isirians* are said to descend of the *Colchians*: of those that were sent by *Ossa* in pursuit of the *Argonauts*. Their chief City is called *Cape d'Isiria*: heretofore *Iustinopolis* of *Iustinian* the builder.

This sea (now the Gulph of *Venice*) was formerly named *Adriaticum* of *Adria*, a famous City built by the *Thracians* at the mouth of *Eridanus*.

Olim ingens decus Hesperix, lux addita terræ,
Eridani cuius proluit unda pedes:
Nunc vis nomen habet, lethæque informe cadaver,
Et lamulis fordens Adria putret aquis,
Transitum est alio Impetium tituliq; vestiti:
Ecce novos edit præfusa ruina lares.
Dira tamen frustra facias Fortuna superbos.
Difcite quam valeant sceptrâ manere diu.
Nunc agitur melius mea res: securâ timoris,
Cum vigeo, fortis lege soluta meæ.

I. C. Scaliger

Of this the there born Emperour *Adrian* received his name. The Gulph divideth *Italy* from *Illyria*, joyning East-ward with the *Mediterranean*, about the Cape of *Otranto*: being seven hundred miles in length, and seven-score in latitude. It affordeth few harbors unto *Italy*, (*Ancona*, *Brendusium*, and *Otranto*, the principall, and almost only) but many to the opposite with multitudes of Islands. A sea tempestuous and unfaithfull: at an instant with sudden gulfs; but chiefly with the Southern winds.

Quo non ardet Adrix
Major, tollere se ponere vult freta
Hor. l. 1. Od. 3.

But more dreadfull are the Northern, beating upon the harbourlesse shore. The *Venetians* are Lords of this Sea: but not without contention with the Papacy. On Ascension-day the Duke, accompanied with the *Clarissimo* of that Signority, is rowed thither in the *Bucentoro*; a triumphall galley, richly, and exquisitely guiled: above there is a room (beneath which they row) comprehending the whole length and breadth of the galley: neer the poop a throne; the rest accommodated with seats: where he solemnly espouseth the Sea; confirmed by a ring thrown therein: the nuptiall pledge, and symbole of subjection. This ceremony received a beginning from that same sea-battel fought and wonne by the *Venetians*, under the conduct of *Sebastiano Zani*, against the forces of *Frederick Barbarossa*, in the quartrell of Pope *Alexander* the third: who flying the Emperours fury, in the habite of a Cook, repaired to *Venice*, and there lived long disguised in the Monastery of *Charity*. *Zani* returning in triumph with the Emperours son, was met by the Pope and assured in this manner: Here take oh *Zani* this ring of gold, and by giving to the Sea, oblige it unto thee. A ceremony that shall on this day be yearly observed, both by thee and thy successors: that posterity may know how you have purchas'd the dominion thereof by your valours, and made it subject unto you, as a wife to her husband. But the Pirates hereabout do now more then share with them in that Sovereignty, who gather such courage from the timoroulnesse of divers, that a little Frigate will often not fear to venture on an *Argosie*: nay, some of them will not abide the encounter; but run alhore before the pursuer: (as if a Whale should flee from a Dolphin) glad that with wrack of ship, and losse of goods they may prolong a despised life, or retain underverved liberty.

Wee failed all along in the sight of *Dalmatia*, which lyeth between *Istria* and *Epirus* called anciently *Illyria*, of *Illyrius* the son of *Cadmus*; afterwards *Dalmatia*, of the City *Dalminium*; and at this day *Sclavonia*, of the *Sclavi* a people of *Sarmatia*: who leaving their own homes in the reign of *Justinian*, were planted by him in *Thracia* and afterward in the days of *Mauritius* and *Phocas* became possessors of his countrey. Patient they are of labour, and able of body. The meaner sort will tug lustily at an oare; and are by their Sovereignes of *Venice* (such as remain under that State) employed to that purpose. The women married not till the age of 24; nor the men untill 30: perhaps the cause of their strength, and so big proportions: or for that bred in a mountainous countrey, who are generally observed to over-fize those that dwell on low levels. Three thousand horfmen of this country, & the Islands here-about are inrolled in the *Venetian Militia*. They dissent not from the *Greek* Church in their religion,

The pride of Italy, that did bestow
On Earth a beauty, waſht by ſilver Po:
Scarce nam'd, a deform'd carcaſſe, noyſome ſtreams
Now Adria veins, being ſoule in her own ſtreams.
Empire, and title, both from thee are born:
And thy old ruines newer Lar's adorn.
Fortune thou ſalſly liſteſt upon his:
Of Scepters ſee the perpetuity!
In better ſtate now ſi and I; diſpoſſeſt
Off fears: from my hard deſtinies releaſt.

On Adria more grave great then thoſe:
Would they enrage, or ſea compoſe.

Throughout the North part of the world their language is understood and spoken: even from thence almost to the confines of *Tartaria*. The men wear half-sleeved Gownes of violet cloth; with Bonnets of the same. They nourish only a lock of haire on the crown of their heads, the rest all shaven. The women wear theirs not long and dye them black for the most part. Their chief City is *Ragusa*, (heretofore *Epidaurus*) a Common-wealth of it self famous for merchandize, and plenty of shipping. Many small Islands belong therunto, but little of the Continent. They pay tribute to the Turk 14000 Zecchins yearly, and spend as much more upon them in gifts and entertainment: sending the Grand Signior every year a ship laden with pitch for the use of his gallies, whereby they purchase their peace, and a discharge of duties throughout the Ottoman Empire.

Corfu, the first Island of note that we pass by, lyeth in the *Ionian* sea; stretching East and West in form of a bowe: 54 miles long, 24 broad; and distant about 13 from the maine of *Epirus*. Called formerly *Corcyra*, of *Corcyra* the daughter of *Æolus* there buried: but more anciently *Phaacia*. Celebrated by *Homer* for the shipwrack of *Ulyſſes*, and orchards of *Alecinus*.

These at no time doe their rare fruits forgoe:
Still-breathing Zephyrus makes ſome to grow
Others to ripen. Growing fruits ſupply
I he gathered: and ſucceed ſo orderly.

Exilis, fructus nunquam perit, neque deficit,
Hæcne, neque æſtate; toto anno durans, ſed ſæpe ſemper
Zephyrus ſpirans hæc creſcere facit aliâque matureſcere.
Pium p. d. pium ſenſcit, pomum poſt pomum,
Porro poſt unam uvæ, ficus poſt ficum,
Hom. Od. l. 1.

The South part thereof is mountainous, and defective in waters: where they sow little corn, in that subject to be blasted by the Southern winds, at such times as it flourisheth: the North part level; the whole adorned with groves of Oranges, Lemons, Pomegranates, Fig-trees, Olives, and the like; enriched with excellent Wines and abundance of honey. Upon the North-side stands a City that takes the name of the Island, with a Castle strongly seated on a high rock, which joyneeth by an Isthmos to the land, and impregably fortified. The Turks have testified as much in their many repulses. It is the chair of an Archbishop: inhabited for the most by *Cristians*, as is the whole Island, and subject to the *Venetians*.

St. Maura lyeth next unto this: once adjoining to the Continent, and separated by the labour of the inhabitants; yet no further removed then by a bridge to be passed into. Called it was formerly *Lencadia*, of a white rock which lieth before it, towards *Cephænia*, on which stood the temple of *Apollo*: from whence by leaping into the sea; it is said, that such as unfortunately loved, were cured of that fury. To this the Poetesse *Sappho* was thus advised;

Hie to Ambracia, ſince ſinequall fires
Conſume thee: From a rock there that aſpires,
Phæbus doth all the ample Deep ſurvey:
Men call't Albenus and Lencadia.
Deucalion mad for Pyrrha, grief to eaſe,
Leap'd down from thence, and ſafely preſt the ſea,
Forth-with chang'd Love fled from the careleſſe breaſt
Of drach's Deucalion, and his fury ceaſt.
That place retains this vertue: whither haſt:
And fear not from on high thy ſelfe to caſt.

Quoniam non ignibus æquis
Uteris, Ambracia eſt terra petenda tibi,
Phæbus ab excelſo, quantum patet, aſpicit æquor;
Actum populi, Lucadunq; vocent.
Hinc le Deucalion Pyrrha ſuccenſus amore
Miſit & illæ ſo corpore preſſit æquor.
Nec mora, verſus amor fugit leniſſima meſſi
Pectora: Deucalion igne levatus erat.
Hanc legem locus ille tenet: pete protinus altam
Lencada: nec ſaxo deſtituiſſe time.

Ovid. Ep. 21.

And ſo the did, if we may credit *Menander*.

Who with ambitious glory ſung
And ſcorn'd Lover ſury, head-long ſung
Her ſelfe from high cliffe, after ſhee,
Phæbus, had made her vowes to thee.

Superbam nimium venæ gloriâ,
Furiſo deſiderio præcipitem dedit
Ab æreo ſeſe ſcopulo, cum Rex tibi
(Phæbe) vota feciſſet.

Others more curious in the ſearch of Antiquities, do attribute the firſt doing thereof unto *Cephalus* for the love of *Præcola*. It is ſaid that *Artemiſa* after the death of *Manſolus*, contemned by *Dardanius* a youth of *Abydas*, in revenge thereof pulled forth

Hic locus odit, amant, panis, conservat, honorat,
Inquietiam, pacem, cuncta, iura, probos.

This place doth hate, love, punish, keep, requite,
Voluptuous Riot, peace, crimes, Laws, th' upright.

The Great Turk hath yearly a present of Falcons from the Governour (accompanied, as some say, with 1200 Zecchins,) which he calleth a tribute: it being in his power to distresse them at his pleasure, by restraining the reliefe of victuals which they have from *Morcia*, and his adjoining Dominions. Whilst we were here, the *Capitan Bassa* pass by with 60 galleies: who yearly about this time saileth in circuit, to receive tribute, suppress pirates, and to doe some exploit upon the *Malteses*, *Spaniards*, and *Florinians*, with whom they are onely in hostility. Divers of their galleies putting into the haven were curteously entertained for the *Venecians* endeavour, as much as in them lies, to keep good quarters with the *Turks*; not onely for the reason aforesaid; (which perhaps might extend as far as their City: their territories though large and fruitfull, to narrow to sustain so populous a State, if unrelieved from *Turkie*; and that their passage into the Mid-land sea were interrupted) nor for the losse they should sustaine by the cessation of traffick with the *Mahometans*: but knowing him by deare experience too powerfull an adversary for a navy, their losse were unrecoverable, whereas the *Turke* within the space of a year is able to set forth another.

The Inhabitants of this land are in general, *Gracians* (of whom we will speak no more then concerns the particular customs of the place, reserving the rest to our relation of that people) in habit they imitate the *Italians*, but transcend them in their revenges, and infinitely lesse civill. They will threaten to kill a merchant that will not buy their commodities: and make more conscience to break a Fast, then commit a murder. One of them at our being here, pursued a poor sailer (an Englishman) for offering but to carry a little bag of Corants aboard un-customed, and killed him running up a pair of stairs for succour. He is weary of his life that hath a difference with any of them, and will walk abroad after day light. But cowardize is joyned with their cruelty, who dare do nothing but soddainly, upon advantages; and are ever privately armed. Encouraged to villanies by the remissness of their lawes; for none will lay hands upon an offender, until fourteen dayes after that he be called to the Scale, (an eminent place where one doth stand and publicly cite the offender:) who in the mean-time hath leisure to make his owne peace, or else to abate himselfe. If then he appear not, they banish him; and propound a reward according to the greatness of the offence, to him that shall either kill or take him alive: and if it be done by one that is banished, his own banishment, the least reward) is released. The labourers do go into the fields with swords and partizans, as if in an enemies countrey; bringing home their wines and oiles in hogs-skins, and in hides turn'd outward. It is a custome amongst them to invite certaine men into their marriages whom they call Com-peers. Every one of these do bestow a ring, which the Priest doth put upon the Bride and Bridegrooms fingers, interchangeably shiffting them; and so he doth the garlands of their heads. Of these they are never jealous; (an abuse in that kind reputed as detestable a crime, as if committed by a natural Brother,) so that they lightly chuse those for their Com-peers that have been formerly suspected too familiar. The Bridegroom entering the Church, sticks his dagger in the doore; held available against Inchantment. For here it is a common practice to bewitch them: made thereby impotent with their wives, until the charm be burnt, or otherwise consumed: insomuch that oftentimes (as they say) the mothers of the betrothed, by way of prevention do bewitch themselves, and again unloose them as soon as the marriage is consummated. A practice whereof former times have been guilty: some manner perhaps delivered by *Virgil* in these verses:

Necte tibus nodis ternos Amarylli colores
Necte Amarylli snodis, & Venenis, dic, vineula necto.
Ecl. 8.

Three knots knit on three threads of different die:
Haste Amarylli; and say, Loves bonds I tie.

And in another following, the Inchantresse having made two images of her beloved, the one of clay, the other of waxe, and throwing them into the fire, saith:

At his clay, and this wax, the fire the same
Hardens, and melts; so he, in our loves flame.

Linus ut hic durefcit, & hæc ut cera liquefcit,
Uno eodemque igni: sic nostro Daphnis amore,
Idem.

The Nuptiall sheets (as in some cases commanded by the Mosaicall Law) are publicly shown, and preserved by their presents as a testimony of their uncorrupted virginities.

There be here two Bishops: one of the *Greeks*, and another of the *Latines*. The *Greeks* have divers Churches, the principall that of St. *Nicholas*, (which giveth to the haven a name, and not far removed) with a Monastery of *Colerios*; for so are their Monks called. On the other-side of the harbour, upon the top of the Promontory, they have another far lesse; with a Chappell dedicated to the Virgin *Mary*, called *Madonna del Scopo*: reputed an effectresse of miracles, and much invoked by sea-faring men. As the Duke of *Venice* doth marry the Sea; so yearly doth this Bishop upon the Twelf-day baptize it: although with lesse state, yet with no lesse ceremony. The *Venecians* here (as in *Candy*) doe jointly celebrate the Grecian festivalls: either to gratifie or else to avoid occasions of tumult. As for the Romane Catholike Bishop, hee hath his Cathedrall Church and residence within the Cattle: where there is a Convent of *Franciscans*. A mile and halfe off, in sight of the town, on the side of a mountaine, they have another Monastery, called the *Annunciata*, where the *Latines* have their burials: built in the year 1550. when under the ground there were found two urns; one full of ashes, and the other of water, in an ancient Sepulchre. Upon a square stone that covered the tombe, was engraven *M. TUL. CICERO L. AVE ET TU SEPTIA ANTONIA*, and under the urn which containeth the ashes, *AVE M. TUL.* It being supposed that *Cicero* was there buried: peremptorily affirmed by a traveller then present: reporting withall that he saw this Epitaph:

Of Orators the Prince, of speech the pride,
Tully, with his wife in this urn abide:
Tully, that of himselfe thus writ; O Rome
Blest, in that I thy Consul am become.

Ille Oratorum Princeps, & gloria lingue
Romanæ jacet hæc cum conjuge Tullius urnæ;
Tullius ille, inquam, de se qui scripsit olim;
O fortunatam natam me Coniule Romanæ.
Adamus Toleslenius in suo Itin.

The *Jews* have here a Synagogue, (of whom there are not many) one having married an *English*-woman, and converted her to his Religion. They wear a blue ribband about their hats for a distinction. The forain Merchants here resident are for the most part *English*, who by their frequent deaths do disprove the air to be so salubrious as is reported: who have their purchased interments in gardens: neither suffered by *Greeks* nor *Latines* to be buried in Churches. If a stranger here take a fraught of a *Venecian*, and a *Venecian* ship be in Port, the Master thereof, upon a protestation, will enforce the stranger to unlode, and serve his own turn therewith, if it be for his benefit. In this Island there are forty Villages.

On the 14 of September I embarked in another *English* ship, called the Great Exchange; first bound for *Chios*, and then for *Tripolis*. With a prosperous wind wee compassed a part of *Morcia*; more famous by the name of *Peloponnesus*: shaped like a Plantane-leaf and imbraced almost by the *Corimbian* and *Saronian* armes of the *Mediterraneanum*. On the North it adjoyneth to the rest of Greece by a narrow Isthmos; where stood that renowned City of *Corinth*, in hearing of both seas and having a port unto either. Divers great Princes, (as *Demetrius*, *Julius Cæsar*, *Caligula*, and *Nero*;) with successeless labour, have attempted to make that rocky straight a navigable passage: both to strengthen the same, and that the voyage into the *Ægean* Sea might thereby become more short, and lesse perillous. In succeeding time, a division was made by a strong wall; thrown down by the Turkish *Amurath*; repaired in the year 1452 by the *Venecians*, in fifteen dayes space, by the hands of thirty thousand pioneers; and again subverted by the *Adahometans*. This fruitfull countrey was divided into eight Provinces, *Carinthia*, *Argia*, *Laconia*, *Messenia*, *Elis*, *Achaia*, *Sicyonia*, and *Arcadia*, glorious throughout the world, for the Common-wealths of the *Mycenians*, *Argives*, *Laconedemonians*, *Sicyonians*, *Elians*, *Arcadians*, *Pylions* and *Messenians*: watered by the noble rivers of *Alopus*, *Peneus*, *Alpheus*, (which receiveth tribute of an hundred and forty springs) *Panissus*, *Eurotas*, and *Inachus*; so highly celebrated by the ancient Poets:

But

Et multo in primis hilarans convivium Baccho,
Ante focum, si frigus erit, si messis, in umbra:
Vina novum tandem calathis Arivia nectat.
Vug. Ecl. 5.

Pleasant with plentiful Bacchus, when we feast
By fire, if cold: in shades, if heat molest:
I Bowles will with Aruvian Nectar fill.

But the *Lentike* tree, which is well-nigh only proper to *Sio*, doth give it the greatest renown and endowment. These grow at the South end of the Island, and on the leisurely ascending hills that neighbour the shore. In height not much exceeding a man, leaved like a *Cervice*, and bearing a red berry, but changing into black as it ripeneth. Of this tree thus writeth an old Poet:

Jam vero semper viridis, semperque gravata
Lentiscus, triplici folio est grandaeque figurae
Ter fuges lundens, tria tempora misistis arandi.
Cic. de Divin. ex vet. Poet.

The *Lentike* ever green, and ever great,
With grave full fruit, three different sorts doth bear,
Three harvests yields, is thrice dyest in one year,

And that with no less diligence than vines, otherwise they will afford but a little Mastick: which yearly yields to the inhabitants eighteen thousand Sultanes. In the beginning of August lanch they the rine, from whence the Mastick distilleth untill the end of September, at which time they gather it. None suffered to come amongst them during the *interim*, it being death to have but a pound of new Mastick found in their houses. The wood thereof is excellent for Tooth-picks, so commended of old:

Lentiscum melius, sed tibi tibi frondea cupis
Defecit, dentes penna levare potest.
Marr. l. 24. Ep. 22.

Lentike excels: if Tooth-picks of the *Lentisk*
Be wanting, of a quill then make a Tooth-pick.

By reason of these trees they have the best hony of the world, which intermingled with water, is not much inferior in relish to the costly Sherberts of *Constantinople*. The Island produceth corn and oyle in indifferent plenty. Some silk they make, and some cottons here grow, but short in worth unto those of *Smyrna*. It hath also quarries of excellent marble: and a certain green earth, like the rust of brass, which the *Turks* call *Terra Chia*: but not that so reputed of by the ancient Physicians. The coast especially towards the South, is set with small watch-towers, which with smoke by day, and fire by night, do give knowledge unto one another (and to the up-land) of suspected enemies. The cavingron sea being free from concealed rocks, and consequently from perill.

On the East side of the Island, four leagues distant from the main of *Asia*, from that part which was formerly called *Jonis*, stands the City of *Sio*: having a secure haven (though daily decaying) yet with something a dangerous entrance, straightned on the North side by the Sea-ruined wall of the Mole, incroaching near the Diamond, which stands on the other side of the mouth: (so called of the shape, rising out of the sea, and supporting a Lanthorn, erected by the *Genoeses*), inasmuch that ships of the greatest size doe anchor in the channell: but ours thrust in; when going a shore I was friendly entertained of the English Consull. The town stretcheth a-long the bottom of the haven: backt on the West with a rocky mountain: the building mean, the streets no larger then allies. Upon the Castle-hill there is a Bannia, which little declines from the state of a Temple: paved with fair tables of marble, and supported with columns, containing severall rooms, one hotter then another, with conduits of hot water, and naturall fountains. On the North side of the City stands the Castle ample double walled, and environed with a deep ditch: manned and inhabited by *Turks* and well stored with munition. This not many years since was suddenly scaled in a night by the *Florentines*: who choaking the artillery, and driving the *Turks* into a corner, were now almost masters thereof: when a violent storm of wind, or rather of fear, enforced their companions to Sea, and them to a composition; which was, to depart with ensignes displayed. But the Governour having gotten them into his power, caused their heads to be struck off: and to be piled in mortar on the Castle wall; whereas yet they remain, but not un-revenged. For the Captain *Bassa* upon his coming strangled the perfidious Governor: either for dishonouring the *Turk* in his breach of promise, or for his negligence in being so surprised. Since when, a watch-word every minute of the night goeth about the walls, to testify their vigilancy. Their orchards are here enriched with excellent fruits: amongst the rest, with Oranges, Lemons, Citrons, Pomegranates, and Figs, so much esteemed by the *Romanes* for their tartness.

The

The Chian figs, which *Setia* to me sent,
Tasse like old wine: they wine and salt present.

Chia feni similis Baccho, quam *Setia* misit:
Ipsa meum secum portat, & ipsa salem,
Marr. l. 13. Epig. 23.

Upon these fig-trees they hang a kind of unfavoury fig: out of whose corruption certain small worms are ingendred, which by biting the other (as they say) procure them to ripen. Partridges here are an ordinary food, whereof they have an incredible number, greater then ours; and differing in hew: the beak and feet red, the plume ash-colour. Many of them are kept tame, these feeding abroad all day, at night upon a call return unto their severall owners.

The *Chians* were first a free people, being a Common-wealth of themselves, and maintaining a Navy of fourscore ships, (not destitute of diversity of harbours) whereby they became the Lords of these Seas. Their City is one of those that contended for the birth of *Homer* (stamping his figure in their coin) although not mentioned in that Distichon.

Seven Cities strive for Homers birth: *Smyrna*, *Chios*,
Rhodes, *Colophon*, *Salamis*, *Athens*, and *Argos*.

Septem Urbes certant de stirpe insignis Homeri:
Smyrna, *Rhodos*, *Colophon*, *Salamis*, *Chios*, *Argos*,
Athene.

They also boast of his sepulchre about the *Phaean* promontory, not far fro whence, in a grove of *Palmer* stood the temple of *Apollo*. They at this day shew a place not past a quarter of a mile from the town, not far from the Sea, now by the Islanders called *Eriubrea*, (I know not upon what ground) where they say that *Sybil* prophecied. The rock there riseth aloft, ascended by stairs on the West-side: cut plain on the top, and hollowed with benches about, like the seats of a Theatre. In the midst a ruined chair, supported with defaced Lyons, all of the same stone, which yet declares the skill of the work-man. Here they lay the fate, and gave oracles. But the relique in my conceit doth disprove the report. For there are the shape of legs annexed to the chair: the remains of some Image, perhaps erected in her honour, though I never read of a *Chian Sybil*, nor of an *Eriubrea* in this Island; yet stood there town so named on the opposite shore: why rather not some Idol of the *Pagans*? In times past they were for the most part served by slaves. Inasmuch that when *Pisibly*, the son of *Demetrius* besieged the City; he proclaimed freedom to such as would rebell, and their mistresses to wives, for reward of their treasons. Which contrarily provoked their loyall furie, and the womens indignations, that they jointly endeavoured with hands and encouragements, in such sort as repulsed the besiegers. At length they became subjects to the *Romanes*, and then to the *Greek Emperours*: *Andronicus Palaeologus* bestowing or rather selling the same to the *Justinians*, a family of *Genoa*. After it grew tributary to the *Turks*; yet was it governed and possessed by the *Genoeses*, who paid for their immunities the annual sum of fourteen thousand Ducats. But *Solyman* the Magnificent, picking a quarrell with the Governor, for a suspected correspondence with the great Master of *Malta*, during those wars, and discovery of his designs, having besides neglected accustomed presents with the payment of two years tributes, sent *Pial* the Captain *Bassa* to seize on the Island, who on Easter day in the year 1566 presenting himself before *Sio* with four-score galleys, so terrified the inhabitants, that before they were summoned they quietly surrendered both it and themselves to his disposal. The Governor, together with the principal families, intending to depart for *Italy*, he sent unto *Constantinople*; and suffered the common people to stay or remove at their liking. So that the whole Island is now governed by *Turks*, and desiled with their superstitions; yet have the Christians their Churches, and un-reproved exercise of Religion. Besides impositions upon the land, and upon commodities arising from thence, the great *Turk* receives yearly for every Christian above the age of sixteen, two hundred Aspers; but the husbandmen are exempted untill marriage. The inhabitants for the most part are *Turks* and *Grecians*; those living in command, and loosely the other husbanding the earth, and exceeding them infinitely in number. They are in a manner releast of their thraldome, in that unseensible of it: well meriting the name of merry *Greeks*, when their leisure will tolerate. Never Sunday, or Holiday passes without some publike meeting or other: where intermixed with women they dance out the day, and with full-crown'd cups enlenghten their jollity: not seldom passing into *Asia* and the adjoining Islands, unto such assemblies. The streets do almost all the night long partake of their musick. And whereas those of *Zante* do go armed into the field to bring home their vintage; these bring home theirs with fongs

120 Aspers
amount to
a Sultanis.

the greatneſſe of the latter, and not a little the excellency. The walls (as *Belonius*, but more largely, deſcribeth it) conſiſting of great ſquare ſtone, hard, black, and ſpongy, in divers places yet ſtanding; ſupported on the in-ſide with pillars about two years diſtant one from another, and garniſhed once with many now ruined Turrets: containing a confuſion of thrown-down buildings, with ample ciſterns for the receipt of raine; it being ſeated on a ſandy ſoile, and altogether deſtitute of fountains. Foundations here are of a Chriſtian Temple; and two towers of marble, that have better reſiſted the fury of time; the one on the top of a hill, and the other neerer the ſea in the valley. From the wall of the City another extendeth (ſupported with buttrefſes, partly ſtanding, and partly thrown down) well-nigh unto *Ida*: and then turning, is ſaid to reach to the gulph of *Saetia*, about twenty miles diſtant. Halfe a mile off, and Weſt of theſe ruines, oppoſing *Tenedos*, are the hot water-bathes, heretofore adorned, and neighboured with magnificent building: the way thither incloſed as it were with ſepulchres of marble, many of the like being about the City, both of Greeks and Latins, as appeareth by the ſeverall characters. Two Baths there were; the one choked with rubbidge, the other yet in uſe, though under a ſimple cover-*tur*. But now the ruines bear not altogether that form, leſſened daily by the *Turks*, who carried the pillars and ſtones unto *Conſtantinople* to adorn the buildings of the great *Baſſies*; as they now doe from *Cyzicus*. This notable remainder of ſo noble a City was once a ſmall village of the *Ilions*. For the *Ilions*, after the deſtruction of that famous *Ilium*, often ſhifting the ſeat of the new, here fixt it at laſt, as is ſaid, by the famous advice of an Oracle; containing one onely contemptible Temple dedicated to *Minerva*, at ſuch time as *Alexander* came thither: who then offered up his ſhield, and tooke down another (that which he uſed in his fights) enriching the Temple, with gifts, and honouring the towne with his name: exempting it from tribute, and determining upon his return to erect in it a ſumptuous Temple, to inſtitute ſacred games, and to make it a great City. But *Alexander* dying, *Lyſimachus* took upon him that care: who immured it with a wall containing forty furlongs: in circuit; yet ſuffered it to retain the name of *Alexandria*. After it became a Colony, and an Univerſity of the *Romans*, the name of *Alexandria*. *Fimbria* the Queſtor, having in a ſedition ſlain the Conſul of no mean reputation. *Valerius Flaccus* in *Bithynia*, and making himſelf Captaine of the *Roman* Army, the Citizens reſuſing to receive him, as a Robber and a Rebel, beſieged this City, and in eleven dayes took it, who boated that he in eleven dayes had done that, which *Agamemnon* with five hundred ſaile of ſhips and the whole *Greek* nation, could hardly accompliſh in ten years. To whom an *Ilion* answered, That they wanted an *Heſtor* to defend them. Pieces of ruines throughout theſe Plains lye every where ſcattered.

Returning again to our Barque, hard by, on the left hand left we *Imbrius*, now called *Lembro*, once ſacred to *Mercury*; and not far beyond *Lemnos*; famous for the fabulous fall of *Vulcan*.

Me quoque de celo pede jacit Jupiter olim
Contra illum auxilium miſero ut mihi ferre pararem.
Aſt ego cum cel. Phæboque cadente ſec-bar
In Lemnum ut eſſedi, vix eſt viſ ulla reliqua.
Hom. II. l. i.

'Gainſt Jove once making head, he caught me by
The foot, and ſlung me from the profound ſkies:
All day I was in falling; and at night
On Lemnos fell: life had forſook me quite.

Hom. II. l. i.

Whereupon, and no marvell, he ever after halted. The *Grecians* there now inhabiting doe relate

— (What dares not lying Greece
In hiſtories inſert?) —

— (Quid non Græcia mendat
Audet in hiſtoria?) —

that he brake his thigh with a fall from a horſe on the ſide of a hill, which at this day beareth his name. The earth in that place thereupon receiving thoſe excellent verberates of curing of wounds, ſtopping of fluxes, expelling poſſions, &c. now called *Terra ſtigillata*, in that ſealed: and there onely gathered. In regard of the quality of this earth which is hot, the Iſland was conſecrated to *Vulcan*, who ſignifieth fire. For the Ancient expreſſeth under theſe Fables, as well the nature of things as manners of perſons. And now, ſo heretofore in the digging thereof they uſed ſundry ceremonies: ſome ceremony which giveth repute unto things in themſelves but triviall. It was wont to be gathered by the Priests of *Venus*, who amongſt other rites, did mingle the earth with the blood of a Goat (printing the little pellets whereunto divided, with his form) which was ſacrificed unto her. The neglect of this her honour by the women of

of the Iſland was the cauſe, as they fable, of their goat-like favour: ſo that loathed by their husbands (who ſhortly after making wars upon the *Thracians* had cauſed their captives) and turning with a womanly ſpleen, in one night they maſſacred them all, together with their concubines; after murdering their own children, left they in time to come ſhould revenge the blood of their fathers: and ſo extinguiſhed the whole generation. This hill lyeth South of the ruines of that ancient *Hebeſtia* which gave a name unto *Vulcan*, and about three flight-ſhots removed. Between which ſtandeth *Soica*, a little Chappell frequented by the *Greek Colliers* upon the fixth of Auguſt: where they begin their oriſons, and from thence aſcend the mountain to open the vein from whence they produce it, which they doe with great preparations and ſolemnities accompanied with the principal *Turks* of the Iſland. That which covereth it, being removed by the labour of wel-nigh fifty Pioners; the Priests take out as much as the *Cady* doth think for that year ſufficient, (left the price ſhould abate by reaſon of the abundance) to whom they deliver it: and then cloſe it up in ſuch ſort, as the place where they dig'd, is not to be diſcerned. The vein diſcovered, this precious earth, as they ſay, doth ariſe like the caſting up of wormes; and that onely during a part of that day: ſo that it is to be ſuppoſed rather, that they gather as much as the ſame will afford them. Certain bags thereof are ſent to the great *Turks*: the reſt they ſell (of which I have ſeen many cups at *Conſtantinople*;) but that which is ſold to the merchants is made into little pellets, and ſealed with the *Turkiſh* character: The ceremonies in the gathering hereof, were firſt induc'd by the *Veneſians*.

And now we entered the *Hellespont*;



A. Mount Ida. D. Abydos. G. Zembrii. K. Cape Janjary
B. Tenedos. E. Sestos. H. Hellespont. L. Ruines of Alexandria.
C. Stas of old Troy. F. Myra. I. Callipolis. M. Mouth of Simois and Scamander.

ſo called of *Helle* the daughter of *Athamas* King of *Thebes*, and ſiſter of *Phryxus*: who flying the ſtratagems of their ſtep-mother *Ino*, was drowned therein. Bounded on the left hand with the *Thracian Chersonesus* (vulgarly call'd *S. George's arm*;) a peninsula pointed to the South-weſt: whereon ſtood the Sepulchre of *Hecuba*, called *Cynoſſema*, which ſignifieth a Dog: ſeined to have been metamorphoſed into one, in regard of her impatience. She in the diviſion of the *Trojan* captives, contemned, derided, and avoided of all, fell to the hated ſhare of *Ulyſſes*: when to free her ſelf from ſhame and captivity, ſhe leapt into the *Hellespont*. But *Dionys Cretensis* ſaith, that diſtracted with her miſeries, and execrating the enemy, ſhe was ſlain by them, and buried in the aforeſaid Promontory. On the right hand the *Hellespont* is confined with the leſſer *Phrygia*. It divideth *Europe* from *Asia*, in ſundry places not above a mile broad, in length

length about forty, (now called the channel of *Constantinople*) and having a current that fecteth into *Aegæum*: a trade-wind blowing either up or down, which when contrary to the stream, doth exceedingly incense it, the mountains on each sides are clothed with Pines, from which much pitch is extracted.

Three leagues above the entrance, and at the narrowest of this Straight stand *Sestos* and *Abydos*, opposite to each other: formerly famous for the un-fortunate loves of *Hero* and *Leander*, drowned in the un-compassionate furies, and sung by *Musæus*. Here *Xerxes*, whose populous Army drank rivers dry, and made mountains circum-navi-gerable, is said to have past over into *Greece* upon a bridge of boats. Whereof *Lucan*.

Fama canit tumidum super æquora Xerxes
Confluxisse vias, multum cum pontibus ausus,
Europamque Afiam, Sestonque admovit Abydos:
Incessitque fretum rapidi luper Hellepontii,
Non Eurum, Zephyrumque times
Longæque tremunt super æquora turres
Lucan. l. 2.

Fame sings how Xerxes upon Neptunes Brine
Erected ways: that by a bridge durst joine
Europe to Asia; Sestos to Abydos:
Who on the freshfull Hellepontius goes,
Nor dreading Zephyrus, nor Eurys raves;
The high towers tremble on the wrathfull Waves.

Which when broken by tempests, he caused the Sea to be beaten (as if sensible) with three hundred stripes, and feters to be thrown therein; forbidding any to sacrifice unto *Neptune*. Nor sped the winds better;

In Corum atque Eurum solitus ferire flagellis
Barbarus, Ælio nuquam hoc in carcere passus.
Juv. Sat. 10.

Who scorn'd the East and North-east winds: till then
Never so serv'd; not in Æolian den.

O the dog-like rage and arrogant folly of idiots advanced to Empire!

Sed qualis rediit? Nempe unâ nave cruentis
Fluctibus, & tardâ per densa cadavera prorâ.
Idem.

But how return'd? Dismaid, through blood-stain'd seas
With one boat, stopp'd by floating carcasses.

Abydos stands in *Asia*, which the *Milesians* first founded by the permission of *Gyges* King of *Lydia*, unto whom all the country was subject. Taken by the *Turks* in the reign of *Orchamus*, successor unto *Ottoman*, through the treason of the Governours daughter; who, like another *Scylla*, bewitched with the person of *Abdurachman*, and his valour, often seen from the towres of the Castle, as he approached near the wall, threw down a Letter tyed unto a stone, wherein he manifested her affection; and promitted the delivery of the Castle, if he would persuade the Generall to remove his siege, and return himselfe in the dead of the night, and follow her directions. The defendants over-joyed at the enemies departure, drink freely and sleep foundly, when *Abdurachman* coming with a selected crew was let in by his attending Lover, who conducted him to the gates, where he slew the drowfie Guard, and let them open to his followers, surprising the Captaine in his bed, whom he carried away prisoner, and fortified the place with *Mahometans*. *Sestos* stands in *Europe*, though never great, yet strongly built, and once the principall City of the *Chersonesus*: afterward defaced, a Castle was built in the room thereof. *Abydos* is seated upon a low level; and *Sestos* on the side of a mountaine, yet descending to the sea: both bordering the same with their Castles; whereof the former is four-square, the other triangular. Terrible towards the sea in regard of the number and huge proportion of the Ordnance planted level with the water. Moreover, kept by strong garriſons: yet nothing lesse then invincible, by reason of the over-peering mountains that back the one, and slender fortification of the other to land-ward. These at this day are vulgarly called the Castles. All ships are suffered to enter, that by their multitude and appointment do threaten no invasion; but not to return without search and permission: of which we shall speak in the proceſſe of our Journall. A little beyond we past by the ruins of a Castle, which the Turkish *Carmaſalls* and Gallies still sailing by, salute with their Ordnance, it being the first fort by them taken in *Europe*, who call it *Zembenick*. Surprised by *Solyman*, the eldest son of the foresaid *Orchamus*: who passing the *Helleſpont* by night, conducted by a *Greek*, whom he had taken before, by means of a dung-hill which surmounted the wall, with facility entered it; the inhabitants not dreaming that they could have past into *Europe*; (who had made upon the sudden certain little boats for that purpose, yet more generally said to be transported by the *Genoefes* for a ducate a head) being dispersed in their vineyards, and treading their corne, which they accuſtome to doe by night in these countries. The belov'd *Grecians* (a preſage

of their approaching ruine) being so far from endeavouring a recovery, that they jest at the losse, and said that they had taken a Hogs-stie, alluding to the name, called *Cairo-dochastron*. That night we came to *Callipolis*, some twenty miles distant: & thrust into a little haven North of the town; but only capable of small vessels.

Callipolis is a City of *Chersonesus*, seated at the bottom of a Bay: so shallow, that ships do there usually anchor, as throughout the whole *Helleſpont*. Some converting C into G, doe conjecture that it was called *Gallipolis* of the *Gauls* that over-ran those Countries, under the conduct of *Brennus*, a Britaine (if our *Chronicles* erre not) and brother to *Belinus*. But in that a *Greek* surname, it seemeth to deny the receipt thereof from a forainer. *Pausanias* maketh mention of one *Callipolis*, the younger son of *Alcathous*, who had sent *Echopolis* his elder brother to assist *Meleager* in chase of the Bore of *Calydon*, *Echopolis* there slain, and the news thereof first coming to *Callipolis*; in a rage he ran into the temple, and threw the wood from the altar, his father then sacrificing to *Apollon*: who thinking that it had been in contempt of his sacrifice, struck our his brains with a fire-brand; and so deprived himselfe of posterity. *Callipolis* maketh a fair shew afar off; but entered, is nothing lesse then it promised: a part thereof possessing the shore, and the rest the rising of the mountaine: unwall'd, and without either citadell or fortresse. Along the shore, there are divers dry stations for gallees. On the South-side of the City in a little plain, are sundry round hills: the sepulchers, as they say, of certain *Thracian* Kings: for such was the ancient custome of buriall. The country above, is champion and not barren; but rarely inhabited. The infinite number of Turkish graves by the high-way sides, and adjoining hills, do shew it to have bin plentifully inhabited by them, and of a long continuance; it being the first City that they took in *Europe*, under the leading of the foresaid *Solyman*, in the year 1338. Here is a Ferry for transportation into *Asia*, *Greeks* and *Jewes*, together with the *Turks* doe inhabit the towne, and are admitted their Churches and Synagogues. Here also is a Monastery of Romish Friars, of the Order of *S. Augustine*: one of them being at this time (but not dwelling in the Convent) the *Frank* Consul; whose office is to dispatch and discharge the dues of all Christians ships, not subject to the *Grand Signior*, and admitted free trading, below at the Castles. To this house I repaired, with hope of some refreshment after my wearisome voyages: but he then from home, I was forced to return to my water-bed; there being no Innes for entertainment throughout inhospitable *Turkey*: yet is this town well furnished with all sorts of provision. What is here sold by the *Greeks*, you may agree for a price: but the *Turks* will receive your money, and give you a quantity for it, according to their own arbitrement; but truly enough, and rather exceeding, then short of your expectation. For two or three aspers (whereof twenty are near upon a shilling) butcher will cut off as much mutton, (for they divide it not into joynts) as will well satisfie three though hungry: which they carry to the Cooks, who make no more ado, but slicing it into little gobbets, prick it on a prog of iron, and hang it in a furnace. Derided, and flouted at by divers of the baser people, at night we returned to our Bark. And departing the next morning, were forth-with met with a contrary wind, which drove us to the shelter of a Rock not far from the town: where we abode all that day, and the night ensuing: they opening and washing part of their sponges: which laid on the shore, by the bulk you would have thought to have been a freight for a pinnace, which stived into sacks, when wet, were bestowed under the side benches and crosse banks of their little vessell.

On the seven and twentieth of September, before day, we left the shore, and after while entered the *Propontic* sea: confined with *Thrace* on the one side, and with *Byrhynia* on the other: joyning to the *Euxine* sea by the Straights of *Bosphorus*, as it doth to the *Ægean* by the *Helleſpont*. It is a hundred and fifty furlongs in length, and almost of like latitude; so that those which saile in the midst, may descry from all parts the environing land: called now *Mar de Marmore* by the *Italians* of *Marmora*, a little, but high Island, which standeth against the mouth of the *Helleſpont*, and in sight of *Callipolis*: at whose South side that night we arrived.

This Island was anciently called *Proconnesus*, the country of *Arifens*, a famous Poet, that flourished in the dayes of *Craſus*, and a notable Jugler: who dying (or so seeming to doe) his body could be no where found: by his friends that were attempted to bury him. It had two Cities of that name, the Old and the New: the former built by the builders of *Abydos*. Celebrated for excellent quarries of white Marble; and therefore now called *Momora*: where a number of poor Christian slaves doe hew stones daily for that magnificent *Mosque* which is now a building at *Constantinople* this

this *Sultan*. It hath a small village towards the North, with a haven peopled by *Greeks*. The soil apt for vines, and not destitute of corn: affording also pasturage for goats, whereof they have plenty. Incredible numbers of partridges, like to those of *Sio*, here run on the rocks, and flie chiding about the vineyards. Having climbed the mountains, steep towards the sea, we got to the town, and bought us some victuals. At night we returned to our boat which lay in an obscure Bay, where they spent the next day in washing the residue of their sponges: whilst I, and my Interpreter spent our time on the top of the mountain in the vineyards: not well pleased with this their delay, now more affecting their ease then when without the *Hellepont*: being rid of that feare (for no Pirate dare venture to come within the Castles) which had quickened their expedition. In the evening we defended; where we found the Patron lying on his back upon a rock, all dropping wet: speechlesse, and struggling with death to our seeming. The *Greeks* together by the ears, every one with his fellow: some in the boat, and some upon the shore. Amongst the rest there was a blind man, who had married a young wife that would not let him lie with her, and thereupon had undertaken this journey to complain unto the Patriarch. He hearing his brother cry out at the receipt of a blow; guided to the place by the noise, and thinking with his staff to have struck the striker, laid it on with such a force, that meeting with nothing but aire, and not able to recover himselfe, he fell into the sea: and with much difficulty was preserved from drowning. The clamor increased with their contentions: and anon the Patron starting up, as if of a sudden restored to life; like a mad man skips into the boat, and drawing a *Turkish* Cymicer, beginneth to lay about him (thinking that his vessell had been surprised by Pirates,) when they all leapt into the sea; and diving under the water like so many Dive-dappers, ascended without the reach of his fury. Leaping a shore, he pursues my *Greek*, whom feare had made too nimble for him; mounding a steep cliffe, which at another time he could have hardly ascended. Then turning upon me onely armed with stones, as God would have it, he stumbled by the way; and there lay like a stone for two houres together: that which had made them so quarrelsome being now the peace-maker; having cast the fetters of sleep upon their distemperatures. For it being proclaimed death to bring wine unto *Constantinople*, and they loath to pour such good liquor into the sea, had made their bellies the overcharged vessels. When the Patron awaked, and was informed by my *Greek* how he had used me, and kissed me, as did the rest of his companions, (a testimony amongst them of good will and fidelitie) and so enforced me aboard. The winds the next day blew fresh and favourable. That night we came to anchor a little below the seven Towers: and betimes in the morning arrived at the customs-house. Then crossing the haven, I landed at *Galata*, and so ascended the vines of *Pera*: where by Sir *Thomas Glover*, Lord Ambassador for the King, I was freely entertained: abiding in his house almost for the space of four monthes. Of whom without ingratitude and detraction I cannot but make an honorable mention.

Pausanias King of *Sparta*, that is said to have built, did but re-edifie this City: then called *Byzantium* of *Byza* the founder, and taken by assault but a little before from the *Persians*. A while after he sendeth for *Cleoneice* the daughter of an honorable *Byzantine*, with purpose to have abused her: who vainly waiting tears and entreaties, desires that for modestie sake the light might be extinguished. The time delayed by her lingering address, he falleth asleep: and suddenly awaked with her ominous tumbling, then coming unto him, starts up, misdoubting some treason, and strikes her to the heart with a dagger. Haunted by her ghost, or through the terrors of his guilt so perswaded, ever founding in his ears this saying:

Tu colis vitium, teque atque alios manet ultor:
Plac in Mar.

Be just, Revenge attends on thee and others:

he was forced to repaire unto *Heraclea*; where the spirits of the deceased, by certaine spels and infernall sacrifices were accustomed to be raised. Which performed, the ghost of *Cleoneice* appeared, and told him that soon after his arrivall at *Sparta* his trouble should end. Which did with his life: mewed up by the *Ephori* in the Temple of *Minerva*, (where he had taken sanctuary:) condemned by the multitude from that time forward grew famous: and held an equall repute amongst the principall Cities: three years besieged ere taken by the Emperour *Severus*: and at last made Sovereign of the rest by the Emperour *Constantine*.

Zifinus.

Constantine. Who detesting the ascent of the Capitoll, the Senate, and people, amplified the same, called it *Constantinople*, and made it the seat of his Empire: enduring it with the privileges of *Rome*; the Citizens of one being free of the other, and capable of the dignities of either. But the chief cause of his remove was, that by being neer, or drawing into those parts his principall forces, the Empire towards the East might be the better defended, then greatly amoyed by the *Persians*. The divine determination having so appointed or permitted, that way may be given to the spirituall usurper, and to restore to the Western world their temporall freedom, by with-drawing of their legions, in the absence of the Emperors, by the succeeding division, and consequent subversion of that Empire. He intended first to have built at *Chalcedon*, on the other side of the *Thracian Bosphorus*; in view of this, and a little below it, whereof the *Megarians* were the builders called blind by the Oracle, for that, first arriving at that place they made choice of the worse and lesse profitable site: the fish (especially the *Tunny* bred in the lake of *Mæotis*, which exceedingly enriched the *Byzantines*) that came out of the *Euxine* sea, being driven to the contrary shore by the stream, and frightened by the whitenesse of the Cliffes from the other. And even at this day fish of sundry kinds, at sundry times, in incredible multitudes, are forced by the aforesaid current into the haven: when many entering far in, and meeting with the fresh, as if inebriated, turn up their bellies, and are taken. It is reported, that when the workmen began to lay the platform at *Chalcedon*, how certain Eagles conveyed their lines to the other side of the Straight, and let them fall right over *Byzantium*: whereupon the Emperour altered his determination, and built his City whereas now it standeth, as if appointed to do so by the Deity. Finished it was in the eleventh of May, in the year 331 and consecrated to the blessed Virgin, *Rome* he bereft of her ornaments to adorn it: fetching from thence in one year more antiquities, then twenty Emperours had brought thither before in an hundred. Amongst the rest that huge Obelisk of *Theban* marble, called *Placaton* by the *Greeks*, (formerly brought out of *Egypt*) and erected it in the Forum, with a brazen statue of antique and *Dedalian* work-man-ship, set upon the top of a Columne, and called by his name (but supposed to be the counterfeit of *Apollo* translated from *Ilion*) thrown down by a violent wind in the reign of *Alexis*. This place was also beautified with the *Trojan Palladium*; an image of *Pallas* three cubits high: in the right hand holding a spear, in the left, a spindle, and appearing as if it walked; which he gave, as they tellen unto *Dardanus* in dowry with his daughter *Chryseis*. By *Ilium* removed unto *Ilion*, it was told them by an Oracle, that as long as it included the same, the City should remain invulnerable: Whereupon it was placed in the most secret part of the Temple, and another made like it, exhibited to the view: stoln after from thence by *Ulysses* and *Dionædes*. But the true one (together with the *Trojan Penates*) was delivered by *Syeas* to *Aeneas*, who carried it with him into *Italy*: removed from *Alba longa* to *Rome*, and placed in the Temple of *Vesta*. Which fell accidentally on fire, *Lucius Metellus* being then High-priest, did rescue with the losse of his eyes.

This City by destiny appointed, and by nature seated for Sovereignty, was first the seat of the *Romane* Emperours, then of the *Greeks*, as now it is of the *Turks*: built by *Constantine* the son of *Helena*, and lost by *Constantine* the son of another *Helena* (a *Gregory* then Bishop, whose first Bishop was a *Gregory*) to *Mahomet* the second, in the year 1453, with the slaughter of her people, and destruction of her magnificent structures. The like may be observed of the *Romane* Emperours; whose first was *Augustus*, and whose last was *Augustulus*. So have they a prophecy that *Mahomet* shall loie it.

To powerfull Asis oppos'd, in Europe seated:
Of old the bound to both, and now the Head.
Fortune remov'd with the Imperiall seat:
And with new fortunes this grew far more great.
Who forc'd, enlarg'd; what now *Faris* shoulders makes
The basis of her height: even proud *Rome* awakes.
Not old; a strumpet whom new lusts defame:
That scismes it no crime nor to shame,
Arise thou servest, strike, kill, thine's the day:
Laws onely add to Armes: rule and obey.

Europe imp'istrata hæc Asizque objecta potentij
Limes utriusque olim, nunc utriusque caput.
Translato imperio pariter fortuna recessit:
Crevit, & auspiciis meynia læta novis.
Auxilij qui taptus: sed nunc cervicibus orbis.
Imminet ipsa citam *Roma* superba tremant
Non vetus illa: nova, metrix sed perditæ.
Quæ nullum cimen nolle pedere putat, unum
Surge terrore, quate, cædes tua est vitorum tantum
Misce armis leges accipe, daque jugum.

F. C. Scallig.

It stands on a Cape of land near the entrance of the *Bosphorus*. In forme triangular: on the East-side washed with the same, and on the North-side with the haven,



- A. The Thracian Bosphorus and way to the Black sea.
 B. The Bay of Iſmit.
 C. The high land over Buſſia.
 D. The entrance into Propontis.

- E. The haven of Constantinople.
 F. Point of Fundackee.
 G. Point between Scutari and Chalcedon.
 H. The Maiden-tower.

adjoyning on the West to the Continent. Walled with brick and stone, intermixed orderly: having four and twenty gates and poſterns; whereof five doe regard the land, and nineteen the water; being about thirteen miles in circumference. Than this there is hardly in nature a more delicate object, if beheld from the ſea or adjoining mountains: the lofty and beautifull Cypreſſe trees ſo intermixed with the buildings, that it ſeemeth to preſent a City in a Wood to the pleaſed beholders. Whoſe ſeven aſpiring heads (for on ſo many hills and no more, they ſay it is ſeated) are moſt of them crowned with magnificent Moſques, all of white marble, round in form, and coupled above; being finiſhed on the top with gilded ſpires, that reflect the beames they receive with a marvellous ſplendor: ſome having two, ſome four, ſome fix adjoining turrets, exceeding high, and exceeding ſlender: tarratt aloft on the out-side like the main top of a ſhip and that in ſeverall places equally diſtant. From whence the *Taliſmanni* with elated voices (for they uſe no bells) doe congregate the people, pronouncing the Arabicke ſentence *La Illah Illella Muhemet re ſul Allah*; viz. *There is but one God, and Mahomet his Prophet*. No Moſque can have no more then one of theſe turrets, if not built by an Emperor. But that of *Sancta Sophia*, once a Chriſtian Temple, (twice burnt, and happily, in that ſo ſumptuouſly re-edified by the Emperor *Juſtinian*) exceedeth not onely the reſt, by whoſe pattern they were framed, but all other fabricks whatſoever throughout the whole Univerſe. A long labour it were to deſcribe it exactly: and having done, my eyes that have ſeen it would but condemn my defective relation. The principall part thereof riſeth in an oval: ſurrounded with pillars, admirable for their proportion, matter, and work-man-ſhip. Over thoſe others, thorow which ample galleries, curiouſly paved, and arched above, have their proſpect into the Temple: dignified with the preſence of Chriſtian Emperors at the time of divine Service; aſcended by them on horſe-back. The rooſe compact, and adorned with *Mosaick* painting. An antique kind of work, compoſed of little ſquare pieces of Marble; gilded and coloured according to the place that they are to aſſume in the figure or ground: which ſet together, as if imboſſed, preſent an un-expreſſible ſtatelineſſe, and are of a marvellous durance: numbred by *Pancirollus* amongſt things

View of the Grand Signiors Seraglio from Galata

Part of Asia

Santa Sophia



Foll. 23

things that are lost: but divers in *Italy* at this day excell in that kind: yet make the particles of clay, gilt, and coloured before they be neikd by the fire. The rest of the Church, though of another proportion, doth joyn to this with a certain harmony. The sides and floore are all flagged with excellent marble: vaulted underneath, and containing large cisterns, replenished with water from an *Aqueduct*. Before the entrance, there is a goodly Portico; where the Christians that visit it upon curiositie, as well as the *Turks*, doe leave their shooes before they doe enter. Within on the left hand there is a Pillar covered with copper, ever sweating, (I know not why, unless in being past thorow by some conduit) which the *Turks* wipe off with their handkerchers: through a vain superstition perswaded, that it is of sacred and sovereign vertue. The doores are curiously cut through; and plated: the wood of one of them fained to be of the Ark of *Noe*, and therefore left bare in some places to be kissed by the devouter people. *Evagrius*, that lived a thousand years since, affirmeth, this Temple to have been from East unto West, two hundred and three-score feet long, and in height one hundred and four-score: and *Antonius Menavianus* that in the dayes of *Basileus*, it contained at once six and thirty thousand *Turks*. Perhaps the ancient fabrick then standing entire; whereof this now remaining was little more then the Chancel. Better to be believed then *Bellonius* a modern eye-witnesse, who reports that the doores thereof are in number equal to the days of the yeare: whereas if it hath five, it hath more by one then by me was discerned. *Mahomet* the Great, upon the taking of the City, threw down the Altars, defaced the Images, (of admirable work-man-ship, and infinite in number) converting it into a *Mosque*. To every one of these principall *Mosques* belong publique *Bagnios*, Hospitalls, with lodgings for *Santons*, and Ecclesiasticall persons being endowed with competent revenues. The inferiour *Mosques* are built for the most part square: many pent-hous'd with open galleries, where they accustom to pray at times extraordinary: there being in all (comprehending *Pera*, *Scutari*, and the buildings that border the *Bosphorus*) about the number of eight thousand.

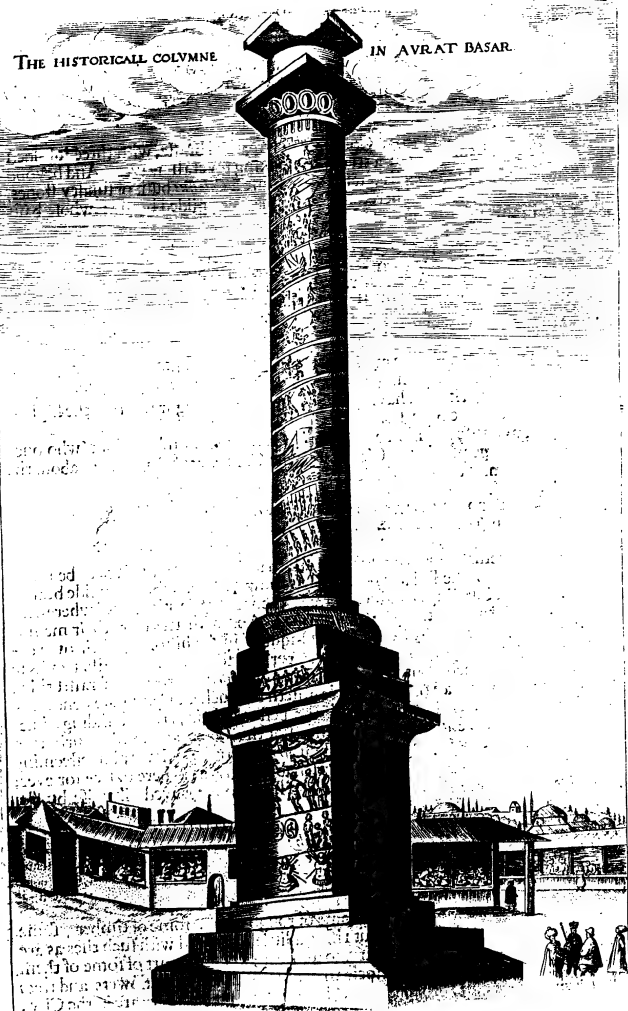
But this of *Sophia*, is almost every other Friday frequented by the *Sultan*: being neer unto the fore-front of his *Seraglio*, which possesseth the extreme point of the North-east angle, where formerly stood the ancient *Byzantium*: divided from the rest of the City by a lofty wall, containing three miles in circuit; and comprehending goodly Groves of Cypresses intermixed with plaines, delicate gardens, artificiall fountains, all variety of fruit-trees, and what not rare? Luxury being the steward, and the treasure un-exhaustible. The proud Palace of the Tyrant doth open to the South: having a lofty gate-house without lights on the out-side, and engraven with Arabick characters, set forth with gold and azure, all of white marble. This leadeth into a spacious Court three hundred yards long, and above half as wide. On the left side thereof stands the round of an ancient Chappell, containing the Armies that were taken from the *Grecians* in the subversion of this City; and at the far end of his Court a second gate, hung with shields and Cymiters, doth lead into another full of tall Cypresse-trees, lesse large, yet not by much then the former. The Cloysters about it leaded above, and paved with stone, the roof supported with columnes of marble, having copper chapiters, and bases. On the left hand the *Divano* is kept; where the *Bassa's* of the Port doe administer justice; on that side confined with humble buildings. Beyond which Court on the right hand there is a street of kitchins: and on the left is the stable, large enough for 500 horse: where their is now to be seen a Mule so admirably streak'd, and dappled with white and black, and in such due proportion as if a Painter had done it, not to imitate nature, but to please the eye, and expresse his curiosity. Out of this second Court there is a passage into the third, not by Christians ordinarily to be entred: furrounded with the royall buildings, which though perhaps they come short of the *Italian*, for contrivement and finenesse of work-man-ship; yet not in costly curiosnesse, matter, and amplitude. Between the East-wall (which also serveth for a wall to the City) and the water, a sort of terrible Ordnance are planted, which threat destruction to such as by sea shall attempt a violent entry or prohibited passage. And without on the North-side stands the *Sultans* Cabinet in form of a sumptuous Summer-house; having a private passage made for the time of waxed linnen, from his *Seraglio*: where he often solaceth himselfe, with the various objects of the haven: and from thence takes Barge to passe unto the delightfull places of the adjoyning *Asia*. This Palace howsoever enlarged by the *Ottomans*, was first erected by *Iustinus*.

*Suntque in
eo Templo
(sicut dis-
cere) tot por-
te quot in
anno dies.
Obscr. lib. 1.
c. 76.*

ceeding narrow; some raised on the sides for more cleanliness; many having steep ascents, in many places bounded with long dead walls, belonging to great mans *Servants*; So negligent are they of exterior garnishings.

THE HISTORICALL COLUMNE

IN AVRAT BASAR.



All the suburbs that this City hath, lie without the gate of *Adrianople*; adjoining to the North-west angle thereof, and stretching along the upper-most of the Haven. Where within a stately monument, there standeth a Tombe of principal repute in the *Mahometan* devotion: the sepulchre of *Jupé Sultán* a *Santon* of theirs, called vulgarly and ridiculously, the sepulchre of *Job*. To which the *Captain Bassa* doth repair before he sets forth, and at his return; there performing appointed oraisons and ceremonies; and upon a victory obtained, is obliged to visit the same every morning and evening, for the space of three weeks. Before this in a *Cypresse grove*, there standeth a scaffold, where the new *Sultans* are girt with a sword; by the hands of the *Mufti*; their principal Prelate, with divers solemnities.

Now speak we of the Haven: rather devoured then encreased by a little river, called formerly *Barbylos*; now by the *Greeks*, *Chararicon*, and *Chay* by the *Turks*; much frequented by fowle, and rigorously preserved for the *Grand Signior's* pleasure; who ordinarily hawks thereon: in so much that a servant of my Lord Embassadors was so beaten for presuming to shoot there, that shortly after he died (as it is thought) of the blows. This falleth into the West-extent of the haven: through-out the world the fairest, the safest, the most profitable. So conveniently profound, that the greatest ships may lay their sides to the sides thereof, for the more easie receipt, or discharge of their burthen. The mouth of it is land-lockt by the opposite *Asia*; opening Eastward into the *Thracian Bosphorus*, which by a long narrow channell stretching North and South, joynes the black and white Seas: so call they the Seas North and South of the *Bosphorus*. So that no wind bloweth, which brings not in some shipping or other to the furnishing of this City: Having (as it hath been said before) on the left hand the *Euxine* sea, with the lake of *Meotis*; inhabited about by multitudes of nations, and entered into by many navigable rivers; whereby whatsoever groweth, or is nourished in those far-distant countries, is easily transported unto it: on the right hand *Propontis* and the Mid-land sea, (bordered with *Nasolia*, *Syria*, *Egypt*, *Africa*, *Spain*, *France*, *Italy*, *Greece*, and *Dalmacia*, with their fruitfull Islands) and without the great Ocean. In so much as it seemeth by the opportunity of navigation to participate with their severall commodities, daily brought hither by forainers; feared of it self in a Countrey, though not altogether barren, yet not sufficient to sustain the inhabitants. *Moldavia* and *Valachia* doe serve them with beeves and muttons: and as for fish, the adjoining seas yield store and variety; as the concaves of the rocks doe salt, white, pure, and solid; made onely by the labour of the furses. But notwithstanding all this.

What place so wretched see we, so retired?
Worse then the fearful blaze of houses fiered;
Their daily falls, with thousand mischiefs more,
Of that dire City.

Quid est miserum, tam soluta vidimus, ut non
Deterius aridas: horere incendia, lapsus
Tectorum assiduos, ac mille pericula ferre
Urbis.

Juven. Sat. 3.

For I know not by what fate or mis-fortune, subject it hath been to sundry horrible combustions. Unto that which befell in the days of *Leo*, and not long after in the reign of *Basilicus*, (when amongst other infinite losses that famous Library perished, containing 120000 volumes; where, in the inward skin of a Dragon the *Odysses* and *Iliads* of *Homer* were written:) and to divers others this last, though lesse, may be added, which hapned on the 14 of Octo. in the year 1609 in which 3000 houses were burnt to their foundations. Nor is it to be marvelled at: the citizens themselves not daring to quench the fire that burneth their own houses; or by pulling some down, to preserve the remainder. An office that belongeth to the *Aga* and his *Janicaries*: who nothing quick in their assistance, do often for spite or pillage beat down such buildings as are farther removed from danger. So that the mis-chief is not onely wilhed for the booty, but prolonged. And not seldom they themselves set the *Jews* houses on fire: who made wary by the example, are now furnished of arched vaults for the safeguard of their goods, which are not to be violated by the flame. The fall of houses heretofore by terrible & long-lasting earthquakes; now by negligence in repairing, tempests, and the matter that they consist of, is here also most frequent: many (as hath been said) being built of Sun-dryed brick. And although it enjoys a delicate air, and serene skies even during the winter, when the East, the West, or South wind bloweth, yet the boisterous *Tremontana*, that from the black sea doth sweep his black substance, here most violently rages: bringing often with it such storms of snow, that in *Septem*, I have seen the then flourishing trees so overcharged therewith, that their branches have broken:

accompanied with bitter frosts; which dissolving resolve therewith the infirm matter that sustains them. Lastly, the plague (either hapning through the vice of the Climate, or of those mis-believers, or either brought by the many frequenting nations) for the most part miserably infecteth this City: increased by the superstition of the *Mahometans*, from whom it may be that some one amongst us derived that damnable doctrine; which cost so many lives in the time of our great infection. To these add the scepter of a Tyrant, with the intolency of slaves: and then, O new Rome, how are thy thus balanced profits and delights to be valued!

On the other side of the Haven (continually croised by multitudes of little boats, called *Parmagies*, and rowed for the most part by *Egyptians*) stands the City of *Galatia*, so called (as some write) of the *Gauls*, once the masters thereof; or as others will have it, of *Galae*, which signifieth Milk; for that there the *Greeks* kept their cattle; as *Pera* (another name thereof,) which signifieth beyond, in that on the other side of the haven, but more anciently *Cornu Byzantium*. Infirmly walled; yet great, if you comprehend the suburbs therewith, extending from along the shore to the upper-tops of the mountains; surpassing *Constantinople* in her lofty buildings. Built by the *Genoese*; who bought it of the *Greek* Emperors, (in their declining estate posselt of little more then the regall City, and Title; for the most part sustained by forain contributions;) and was by them surrendered unto *Mahomet* the Great, the day after the sacking of *Constantinople*. At the West end thereof the *Grand Signiors* Gallies have a dry station, and at the East end, right against the point of his *Seraglio*, called *Tophana* and *Fundanic*, lies a number of great Ordnance un-planted; most of them the spoile of *Christi*an Cities and Fortresses, as may appear by their Inscriptions, and Impresses: and many of them of an incredible greatness.

Now right against the mouth of the haven on the other side of the *Bosphorus*, stands *Scutari*, a town of *Bithynia*, so named of the Garrison there kept: and formerly called *Chrysopolis*, for that there the *Persians* received their tribute from other Cities of *Asia*. An ample town, environed with goodly Orchards, and honoured with the neighbourhood of a royall *Seraglio*. Before it on a little rock a good way off from the shore a Tower is erected called the *Maiden*: Tower, whereof a fable they tell not worth the relating: now serving as well for a fort, as a watch-tower, having in it twenty peeces of Ordnance. And although the sea be so deep between it and the shore that a ship may fall through, yet is it served with fresh water, some say, brought thither by art, I rather think from a naturall fountain. *Scutari* sometimes belonged to *Chalcedon*, once a free City, and seated a little below it: so called of a Brook, now without a name, that runs into *Propontis*; called also, The City of the Blind, because of the foolish *Megarians* that built it. Famous for the fourth generall Council there holden: and now onely shewing a part of her ruines.

The Black sea is distant some fifteen miles from *Constantinople*: so named of his black effects, or for the thick mists that usually hang over it; or as some say, of a princely Bridegroom and Bride that therein perished. First, called *Axenus*, which signifieth un-hospital: by reason of the coldnesse thereof, and humanity of the bordering Nations, who accustomed to sacrifice their guests, to eat their flesh, and of their cruelty to make drinking-bowls. But after the *Junians* and *Greeks* had planted certain Colonies thereabout, and dis planted the barbarous, it was called *Euxinus*, which hath a contrary signification. Of this the exiled *Ovid*:

Frīgida me cohibent hūxini litora Ponti,
Dīctos ab antiquis Axenus ille tūc.
Ovid. Trist. l. 4. Eleg. 4.

Me the cold coasts of Euxine Pontus hold,
More silt; yet med Axenus of old.

The form thereof is compared to a *Scythian* bow when extended. On the South-side from the *Bosphorus* it is bordered with *Pontus*, *Bithynia*, and *Cappadocia*, (wherein the imperial City of *Trapzund*.) *Colchis* it hath on the East: on the North between it and *Caucasus* lies a part of *Sarmatia Asiatica*. Then the fens of *Marius*:

Q, ant Scythia gentes circum, ut undique ripis:
Et matrem Ponti perhibent dīctos dis undam.
For Mother of the Pontick Sea renowned.

and therefore called *Temerinda*: fed by the mighty river of *Tanais*, which divideth *Asia* from *Europe*. The rest of the North side is bounded by the *European Sarmatia*. On the West is confined by part of *Dacia*, and the hither *Mædas*, (separated by *Danubius*, and the remainder with *Thracia*. The Sea is lesse salt then others, and much annoyed with Ice in the Winter:

There

There where stiffe winter which no spring remits;
With bonds of Ice the Scythian Pontus knits.

Et quā bruma rigens ac nescia vere remittit
Attingit Scythicum glaciali frigore Pontum.
Lucan. l. 1.

Here the *Turks* prohibeth forainers to traffick, there being no other passage there-into but by rivers: neither this passage of *Bosphorus*, as some conjecture, hath been



A. Part of Thrace. B. The Lanthorn. C. Part of Bithynia. D. Euxine Sea. E. Bosphorus.

always, but forced by the violence of streames that fell into the over-charged *Euxine*. Where it rusheth into the *Bosphorus*, there are two rocks, that formerly bare the names of *Cyane* and *Symplegades*: which for that so neer, as many times appearing but as one, they were fained by the Poets un-stable, and at sundry times to juggle each other. Here, upon the top of a rock environed with the sea, supposed by some to be one of these, if not too far removed from a fellow to be so, stands a pillar of white marble, called vulgarly the pillar of *Pompey*.

Upon the shore there is an high Lanthorn, large enough at the top to contain about three-score persons, which by night directeth the sailer into the entrance of the *Bosphorus*.

The *Bosphorus* setteth with a strong current into *Propontis*, and is in length about twenty miles: where broadest a mile, and in two places but half a mile over. So called, for that Oxen accustomed to swim from the one side to the other: or as the Poets will have it, from the passage of *Metamorphosed* *Jas*.

Now day, and winds invite: to Sea put they,
Where Bosphorus dash his rough flows display.
So, not then a goddesse, craft the same
(Nile) to thy joyle: is therefore took that name.

Jamque dies aureque vocant: rursusque capessant
Æquora, quā rigidus eruat Bosphorus annes,
Illos (Nile) nunc nondum Dea genitrix Iō.
Transierat Æthus: unde hæc data nomina Pontæ.
Val. Flac. Arg. l. 4.

their clients. But the *Spahies* and *Janizaries* which are most made of these *Jemogians* (the principall cause of their institution) are the nerves and supporters of the Turkish Monarchy. The *Spahies* are horfmen weaponed for the most part at once with bow, mace, lance, harquebush, and cymiter, whereof they have the severall uses: agreeing with their fights, their flights, or pursuements. For defence some wear bucklers, and shirts of male. The skirts of their coats, when they ride, are gathered within long Stammells brogs that reach to their ankles; and there do joyned to their buskins shod with iron; and supply the want of spurs with their large and sharp stirrups. Their saddles are plated behind and before, the seat deep and hard: and for caparison they use for most part the skinnes of Leopards, Lions, Tygers, Panthers, and the like. In Cities when on foot they wear gownes of Stammell with long hanging sleeves: and are distinguished from others by the fashions of their Shakes. Of these there be two sorts: the *Vestigi*, which is to say, standing up of their Shakes. The first as yet unpreferred, under the command of severall Captains, doe attend upon the immediate employment of the Emperour: verall Captains, doe attend upon the daily pension of ten Aspers, paid them every quarter. Of these there be two, and thirty thousand. The one halfe of them are called *Spahieglans*, who wear red pendants on their spears, and when in the field, march on the right hand the *Sultan*: as the other on the left, who are called *Silistaspahis*, bearing yellow and white pendants. The other dispersed throughout the whole Empire, do live upon their particular tenements for terme of life assigned them; and thereupon so called. It being the policy of his State to erect in the conquered countries a number of *Timariots*, answerable to the greatnesse thereof: whereby the principall part of the souldiery is provided for, and the Empire strengthened, both against forraign invasions and revolts of the subdued. Of these, as they say, there are upward of seven hundred thousand, every one being to find as many horse as his farm doth double the yearly value of sixty *Sultanes*: ready to be commanded by their severall *Zawaiacks*; as they by their *Bassas*: these bear on their lances white and red pendants. But the *Janizaries* (a name that signifieth new souldiery) at those that bear such great sway in *Constantinople*: in somuch that the *Sultans* themselves have been sometimes subject to their insolencies. They are divided into severall companies, under severall Captains: but all commanded by their *Aga*, a place of high trust, and the third in repute through the Empire: howbeit, their too much love is to him an assured destruction. These are the flower of the Turkish infantry, by whom such wonderful victories have been achieved. They call the Emperour father: (for none other is there for them to depend on) to whose valour and faith in the time of war hee comitteth his person: they having their stations about the Royall pavillion. They serve with harquebushes, armed besides with cymiters and hatchets. They wear on their heads a bonnet of white felt, with a lap hanging down behind to their shoulders; adorned about the brows with a wreath of metall, guilt, and set with stones of small value; having a kind of leath or socket of the same erected before, wherein such are suffered to stick plumes of feathers as have behaved themselves extraordinary bravely. They ruck up the skirts of their coats when they fight, or march: and carry certaine dayes provision of victuals about with them. Nor is it a cumber: it being no more then a small portion of rice, and a little sugar and hony. When the Emperour is not in the field, the most of them reside with him in the City: ever at hand upon any occasion to secure his person, and are as were the *Pretorian* cohorts with the *Romans*. They are in number about forty thousand: whereof the greater part (I mean of those that attend on the Court) have their being in three large *Serraglios*: where the juniors doe reverence their Seniors, and all obey their severall commanders (as they their *Aga*) with much silence and humility. Many of them that are married (a breach of their first institution) have their private dwellings: and those that are busied in forraign employments, are for the most part placed in such garrison towns as doe greatly concern the safety of the Empire. Some are appointed to attend on Embassadors: other to guard such particular Christians as will be at the charge, both about the City, and in their travells, from incivillities and violences, to whom they are in themselves most faithfull: wary and cruell, in preventing and revenging their dangers and injuries: and so patient in bearing abuses, that one of them of late being stricken by an Englishman (whose humorous swaggering would permit him never to review his country) as they travelled along

Some say
there are a
million.

long through *Morcia*, did not onely not revenge it, nor abandon him to the pillage and out-rages of others, in soun-known and savage a country; but conducted him unto *Zam* in safety, saying, God forbid that the villany of another; should make him betray the charge that was committed to his trust. They are all of one trade or other. The payment they have from the *Grand Signior* is but five Aspers a day: yet their elders sons as soon as born are inrolled and received into pension; but his bounty extendeth no further unto his progeny, (the rest reputed as natural *Turks*:) nor is a *Janizary* capable of other perfections then the command of ten, of twenty, or of an hundred. They have yearly given them two gowns a-piece, the one of Violet cloth, and the other of Stammell; which they wear in the City: carrying in their hands a great tough reed, some seven foot long, and tipped with silver; the weigh whereof is not feldome felt but such as displease them. Who are indeed so awfull, that Justice dare not proceed publickly against them, (they being onely to be judged by their *Aga*:) but being privately attached, are as privately thrown into the sea in the night time. But then are they most tumultuous, (where to they doe give the name of affection) upon the dangerous sicknesses of their Emperors: and upon their deaths commit many outrages. Which is the cause that the great *Bassa* as well as they can do conceal it from them, untill all things be provided for the presentment of the next for them to salute. Whereupon (besides the present largess) they have an asper a day increase of pension: so that the longer they live, and the more Emperors they out-live the greater is their allowance.

But it is to be considered, that all these before-named, are not onely of that tribute of children. For not a few of them are captives taken in their child-hood; with divers Renegadoes: that have most wickedly quitted their Religion and country, to fight against both: who are to the Christians the most terrible adversaries. And withall they have of late intringed their ancient customes, by the admitting of those into these orders, that are neither the sons nor grand-sons of Christians: a natural *Turk*, born in *Constantinople*, before never known, being now a *Bassa* of the Port.

Over and above these, and besides the auxiliary *Tartars*, whereof there are lightly three-score thousand (who live on spoile, and serve without pay) that are ever assitant; the *Grand Signior* hath other forces whom they call *Achings*, who have nothing but what they can get by foraging, being Hinds of the country, and tied to serve on horse-back for certain priviledges that they hold, in number about thirty or forty thousand, but small in value: as are the *Azaps*, who serve on foot (yet properly belonging to the Gallies) better acquainted with the spade then sword; thrust forward with purpose rather to weary, then to vanquish the enemy: whose dead bodies doe serve the *Janizaries* to fill up ditches, and to mount the walls of assaulted fortresses: besides many voluntaries, who follow the Army in hope to succeed the slain *Spahies*, and *Janizaries*: Now nothing curious at such a time to receive those that be not the sonnes of Christians into the Order. Such are the Turkish forces, both in quality and proportion: and hee that shall see three hundred thousand of these in an Army (as he might have done this last Summer in *Bithynia*) so disciplined, so appointed, and so daringly resolute; whose onely repute consists in their valours; and whose defeats are punisshed in their Commanders as offences: furnished with such abundance of great Ordnance (much whereof they cast according to their occasions, carrying with them the metall upon the backs of Camels) will not onely not wonder at their Victories, but rather how the rest of the yet un-wanquished world hath withstood them. I have heard a Prince (and he of no small experience) impute the sundry overthrows given them by a small number of Christians to the paucity of Commanders, and their want of experience, (some one *Sanzjack* having under his conduct five thousand *Timariots*, and he perhaps but newly crept out of the *Sultans Serraglio*, exercised onely in speculative conflicts: so that their numbers prove often but cumber; and the advantage losse, encountered by the many expert directors of few; who are also far better defensively armed) But he that hath bounded the sea, hath also limited their furies. And surely it is to be hoped, that their greatnesse is not onely at the height, but neer an extreme precipitation: the body being grown too monstrous for the head; the *Sultans* un-warlike, and never accompanying their Armies in person; The Souldier corrupted with ease and liberty; drowned in prohibited wine, enfeebled with the continuall converse of women; and generally lapsed from their former austerity of life, and simplicity of manners. Their valours now meeting on

But the Nobles of Mecca going about to apprehend him, he fled to Medina, not two daves journey distant: whither followed by a number, wicked of life, and desperate of fortunes, he waged a successful war against the Syrians; planted his Religion amongst the vanquished: and after making himselfe Lord of Mecca, made that the place of his residence. Where he died in the great Climacterical yeer of his age; having made them believe, that the third day after he would ascend into heaven: whereupon he was kept above ground till the ayre was infected with his favour, and then buried at Medina. Another promise he made concerning his return; which should have been a thousand years after: which the Mahometans excuse as mis-understood, by reason of his feeble voice, even then a dying; and that he did say two thousand; to which time they have prorogued their expectations. Mean of stature he was, and which time they have prorogued their expectations. Mean of stature he was, and evil-proportioned: having ever a scald head, which (as some say) made him wear a white Shash continually: now worn by his Sectaries. Being much subject to the falling-sicknesse, he made them believe that it was a prophetical trance; and that then he conversed with the Angell Gabriel. Having also taught a Pigeon to feed at his ear, he affirmed it to be the holy Ghost, which informed him in divine precepts. Not unlike to Numæ's fained familiarity with Aegeria and Pythagoras his Eagle; whose policy perhaps he imitated: whereby as they the Romans and Crotonians; so drew he the grosse Arabians to a superstitious obedience. For he had a subtle wit, though viciously employed; being naturally inclined to all villanies. Amongst the rest, so insatiably lecherous, that he countenanced his incontinency with a law: wherein he declared it, not onely to be no crime to couple with whom-soever he liked, but an act of high honour to the party, and insoling sanctity. Thus planted he his irreligious Religion, being much assisted by the iniquities of those times: the Christian estate then miserably divided by multitudes of heresies. So that the dis-unity of the professors, made many to suspect the profession, and to embrace a doctrine so indulgent to their affections. Which enlarging the Saracens and Turkes enlarged their Empires, doth at this day wel-nigh over-run three parts of the earth; o' that I mean that hath civill Inhabitants. Yet are the Mahometians divided into three-score and twelve Sects, sprung from the two fountains. Of that named Imamia, the Persians are drunk; of the other, called Lefare, the Syrians, Arabians, Turkes, and Africans.

The Alcoran, which containeth the sum of their Religion, is written in Arabick rhime, without due proportion of numbers: and must neither be written nor read by them in any other language. Besides the positive doctrine, (to it self contradictory) it is forced with Fables, Visions, Legends, and relations. Nor is it at this day the same that was written by Mahomet, (although so credited to be by the vulgar:) many things being secretly put in, and thrust out; and some of the repugnancies reconciled by the succeeding Caliphs. Mahomet the second is said to have altered it much and added much to it. This book is held by them in no lesse veneration, then the Old Testament by the Jews, and the New by the Christians. They never touch it with un-wash hands: and a capital crime it is, in the reading thereof to mistake a letter, or displace the accent. They kisse it, embrace it, and swear by it: calling it, The book of Glory, and director unto Paradise. To speak a little of much; they teach that God is onely to be worshipped, onely one, and the Creator of all: righteous, pitiful; in wisdom and power incomprehensible. How God made man of all sorts and colours of earth; and being formed, for thousand of years laid him a baking in the Sun, untill he was pleased to breath life into him. Then commanded he all h's Angels to reverence him: which the devill at that time an Angell of light, refused to doe; expostulating why he should so honour that creature whom hee knew would become so polluted with all manner of (by him particularized) vices. That God therefore condemned the devill to hell; who ever since hath continued an enemy to man. Idolatry they hold to be the most accursed of crimes; and therefore they interdict all images and counterfeits whatsoever; reputed the Christians Idolaters, for that they have them in their Churches and houses: imagining also that we worship three Gods, as not apprehending the mystery of the Trinity. They deny the Divinity of Christ, yet confesse him to be the son of a Virgin: Mary conceiving by the smell of a rose which was presented her by the Angell Gabriel; and that she bare him at her breasts. They hold him to be a greater Prophet then Moses; and the Gospel better then the Law: inasmuch as no Jew can turn Turk, untill he first turn Christian; they forcing him to eat hogs-flesh, and calling him *Abdalla*, which significth the son of a Christian: who after two or three days abjuring Christ, is made a Mahometan. They say, that the blessed Virgin was free from original sin and the temptations of the devill:

devill. Christ is called in the Alcoran; the breath and word of God; said to know the secrets of hearts, to raise the dead to life, cure diseases, restore sight to the blind, and speech to the dumb: and that his Disciples wrought miracles by his vertue. Yet visit they not his sepulchre in their pilgrimages (not thinking him to have dy'd) as generally bruited. For being, as they say, led toward the place of execution, God not permitting to bafe a people to put to death to holy a Prophet (for they confesse that he never sinned) did assume him into heaven: when mist, and sought by the souldiers in the throng, they laid hold of one of the Judges that had condemned him, who resembled him much in favour and proportion, telling him that he should not escape from them again; and so not believing whatsoever he said, did execute him in his room. They sharply punish all such as blaspheme him; and say that he shall returne to judgement about forty years before the worlds ending. The holy Ghost they acknowledge; yet not to be distinct in person, but onely as a power and operative vertue in the God-head, which inspirith good motions into the heart, the producer of good actions. They are commanded seven times a day to resort unto public prayers: the first assembling is called *Timgil-namas*, which is two hours before day: the second *Sabak-namas*, at day break: the third *Vyle-namas* at noon: the fourth *Kys-namas* at three of the clock: the fifth *Aksham-namas*, after Sun-set: the sixth *Chag-namas* two hours within night: and the seventh *Giuma-namas*, at ten of the clock in the morning: the last also on Fridays observed by all, on the other days but by the more religious. Congregated they are as aforesaid by the chanting of the Priest from the tops of steeples: at which times lightly though they be in the fields, they will spread their upper garments on the earth, and fall to their devotions. Moreover, I have seen them con-joyntly pray in the corner of the streets, before the opening of their shops in the morning. Friday is their Sabbath, and yet they spend but a part thereof in their devotion, and the rest in recreations: but for that time they observe it so rigorously, that a Turke here lately had his ears nailed to his shop-board for opening it too timely. Before they pray, they wash all the organs of their senses; their legs to their knees, and their armes to their elbows: their privities after their purging of nature; and sometimes all over from top to toe: for which there are houses of office with conduits belonging to every principal Mosque. Where water is wanting they doe it with dust. At the dore of the Mosque they put off their shoes; and entering, sit cross-legged upon rows of mats one behind another, the poor and the rich promiscuously. The Priest in a pulpit before them; not otherwise distinguished in habit, but by the folding up of their Turbant. When they pray they turn their faces towards Mecca: first standing upright, without any motions of their bodies, holding the palms of their hands upward; sometimes they stop their eyes and ears, and oft pull their hair on the sides of their faces: then thrice they bow, as in their salutations; and as often prostrating themselves on the earth, do kisse it. Doing this sundry times, they will look back upon no occasion, untill they come unto the salutation of Mahomet: at which time they reverse their faces, first over the right shoulder, and then over the left, believing that his coming will be behind them when they are at their devotion. The Priest doth sometimes read unto them some part of the Alcoran (holding it, in reverence to the book, as high, as his chin,) sometimes some of their fabulous Legends, intermixing expostitions, and instructions: which they hearken unto with heedly attention; and such steddly postures of body as if they were intranced. Their Service is mixed with songs and responses: and when all is done they stroke down their faces and beards with looks of devout gravity. If they find a paper in the streets, they will thrust it in some crevice of the adjoining wall, imagining that the name of God may be contained therein, and then prophane to be trod under-foot, or otherwise desiled. That number their often repetition of the Names of God and his Attributes (with other short ejaculations of prayer or prayse) upon beads: some shaking their heads incessantly, untill they turn giddy: perhaps in imitation of the supposed trances (but naturally infirmity) of their Prophet. And they have an Order of Monkes, who are called *Dervises*, whom I have often seen to dance in their Mosques on Tuesdays and Fridays, many together, to the sound of Barbarous Musick; dances that consist of continuall turnings, untill at a certain stroke they fall upon the earth; and lying along like beafts, are thought to be rapt in spirit unto celestiall conversations. Now the women are not permitted to come into their Temples (yet have they secret places to look in thorow grates) partly for troubling their devotions, but especially for that they are not excised, as are the women of Persia and Ethiopia.

murder shall be the ring-leader of the damned; who are to passe over the bridge of Justice, laden with their sins in fatchels; when the great sinner shall fall on the one side into hell; where they shall consume in fire, and be renewed to new torments. Yet God will have pity upon them in the end, and receive them unto mercy: and the devil shall cease to be, since his malice is such as he cannot be saved. I was told by a *Sicilian* Renegado, an Eunuch, and one greatly devoted to their superstition, that the burning globe of the Sun (for such was his Philosophy) was the Continent of the damned. Those that Tumble from the other side of the Bridge, are laden with lesser sins: and do but fall into Purgatory: from whence they shall shortly be released, and received into Paradise. But as for the women, poore souls! be they never so good, they have the gates shut against them: yet are consigned to a mansion without; where they shall live happily; as another repealt with all misery for other. It is to be more then conjectured; that *Mahomer* grounded his devised Paradise, upon the Poets invention of *Elysium*. For thus *Tibullus* describeth the once:

Sed me, quod facilis tenero sum semper amori,
Ipsa Venus campos ducet in Elysios.
Hic choreæ, cantuq; vigent: passimq; vagantes.
Dulce sonant tenui gutture carmen aves.
Fert casiam non culta leges, rososque per agros
Floret odoratis terra benigna Rosas.
Ad juvenum series teneris imma sita puellis
Ludit: et affluæ pælia niscet amor.

Eleg. l. 1.

Eleg. l. 33.

And *Mahomer* promiseth to the possessors of the other, magnificent Palaces spread all over with silk carpets, flowry fields, and crystalline rivers; trees of gold still flourishing; pleasing the eye with other goodly formes; and the taste with their fruits;

For that my heart to love still easily yields;
Love shall conduct me to the Elysian fields;
There songs and dances revell: choice birds flye
From tree to tree, warbling sweet melody.
The wild shrubs bring forth Cassia: every where
The bounteous soile doth fragrant Roses bear.
Youths intermix with maids dispos'd at ease,
Incommingling still in loves sweet skymages.

— primo avulsio non deficit alter
Aureus, & simili frondescit virga metallo.
Virg. Æn. l. 6.

Under whose fragrant shades they shall spend the course of their happy time with amorous Virgins, who shall alone regat their particular Lovers: not such as have lived in this world, but created of purpose; with great black eyes, and beautifull as the Hyacinth. They daily shall have their lost virginities restored: ever young, (continuing there, as here at fifteen, and the men as at thirty) and ever free from naturall pollutions. Boyes of divine feature shall minister unto them, and set before them all variety of delicate viands. But *Avicen* that great Philosopher and Physician had not yet extinguished all good literature; who was by lineage an *Arabian* of a Royall house, in religion a *Mahometan*, but by countrey and habitation a *Spaniard*, and Prince (as some write) of *Cordoba*, teacheth a far different doctrine. For although as a *Mahometan*, in his Books *De Anima*, and *De Almahad*, address'd particularly to a *Mahometan* Prince, he extollet *Mahomer* highly, as being the *sal* of *Discipline* to a *Mahometan*, excusing his sensual felicities in the life to come, as merely Allegoricall, and necessarily fitted to rude and vulgar capacities: (for saith he, if the points of Religion were taught in their true form to the ignorant dull *Jews*, or to the wild *Arabians* employed altogether about their Camels; they would utterly fall off from all belief in God:) yet besides that this excuse is so favourable and large, that it may extend as well unto all Idolaters, and in brief to the justifying of the absurdest errors; it is in a point of doctrine so contrary to his the justifying of the absurdest errors; it is in a point of doctrine so contrary to his own opinion, as nothing can be more. For *Avicen* himselfe in the afore-said Books, doth esteem so vilely of the body, that he pronounceth bodily pleasures to be false and base; and that the soules being in the body is contrary to true beatitude: whereupon he denyeth also the Resurrection of the flesh. Yet in favour, as hath been said of *Mahomer*, (who by sensual doctrine sought to have the rude world to follow him) he not only by his Allegorical construction approveth the doctrine of the Resurrection of the body, wherein the *Jews* and *Mahometans* consent with the *Christians*; but withall the transmigration of souls from one body into another. (by which means *Mahomer* devised how a Camell might passe through the eye of a needle; the soul of a sinner for purgation entering first into the body of a Camell, then of a lesser beast, and finally, of a little Worm which should creep thorow the eye of a needle; and so become

come perfect:) and lastly, not once reproveth that impious saying of *Mahomer*, That God himselfe at the Resurrection should also have a body, no doubt, to enjoy those sweet sensual felicities, though all such opinions are disclaimed by him: but contrariwise reproveth the Doctrine of the *Christians* touching spirituall happinesse, and that saying of our Saviour, that, the Saints in the world to come shall be as Angels (yet professeth the same to be true) as being weak and ill fitted to vulgar understanding. So strangely may wife men be besotted with faction, to excuse and commend the teaching of absurd errors even by themselves condemned, and to lay an aspersion upon the purity of divine Doctrine, in that unfit to be so communicated to the ignorant: as if Truth were to make her selfe to please befall Ignorance, and Ignorance not rather to be enlightened by degrees, and drawn up to behold the Truth. But now this *Avicen*, laying down for a while his outward person of a *Mahometan*, and putting on the habite of a Philosopher; in his *Metaphysics* seemeth to make a flat opposition between the truth of their faith received from their Prophet, and the truth of understanding by demonstrative argument. And saith in effect, that this Law and prophetic delivered by *Mahomer*, which taught that God himselfe at the Resurrection should have a body, placeth the happinesse of the life to come in bodily delights. But wise Theologians, saith he, have with greater desire pursued spirituall pleasures proper to the soul: and for this corporall felicity although it should be bestowed upon them, would not esteem it in comparison of the other, whereby the mind is joynted to the first truth, which is God. And here he never mentioneth that strained excuse of an allegory; but with just indignation and some acerbity of speech, detesteth that grosse opinion broached in their Law, which placeth the predominance of everlasting felicity in the baseness of sensuality, and in that low voluptuousnesse: and saith that a prudent and understanding man, may not think that all delight is like the delight of an Ass; and that the Angels who are next to the Lord of the worlds, should live deprived of all pleasure and joy, and that he who is the highest in beauty and vertue, should consist in the last and lowest degree of suavity. And therefore concludeth, that neither in excellency, nor in perfection, nor yet in multitude, no nor in any thing praise-worthy or to be desired in pleasure, there is any comparison between those felicities: and though base souls be added to that base felicity, yet the worthy desires of holy minds are far removed from that disposition; and contrariwise being joynted to their perfection (which is God) are filled with all true and happy delights: and if that the contrary persuasion or affection should be remaining in them, it would hurt and with-hold them from attaining unto that height of happinesse. This being his better advised and more sincere discourse, it utter excludes his former excuse of an allegory: whose right use being, by plain and sensible allusions to draw up the understanding to an apprehension of divine things, represented in those similitudes: the course held by *Mahomer* worketh a cleave contrary effect; and drowneth their understanding part and affection in the hope and love of these corporall pleasures. Whereby it is true, that he greatly enlarged his own earthly dominion: but by this judgement even of *Avicen* with-held his followers from the true felicity. And it is worthy observation, that in the judgement of *Avicen*, one thing is true in their faith, and the contrary in pure and demonstrative reason. Whereas (to the honour of Christian Religion be it spoken) is confessed by all, and enacted by a Council, that it is an error to say, One thing is true in Theology, and in Philosophy the contrary. For the truths of Religion are many times above reason, but never against it. So that we may now conclude, that the *Mahometan* Religion being derived from a person in life so wicked, so worldly his projects, in his persecutions of them so disloyal, treacherous, and cruel, being grounded upon fables and false revelations, repugnant to sound reason, and that wisdom which the divine hand hath imprinted in his works; alluring men with those enchantments of fleshly pleasures, permitted in this life, and promised for the life ensuing; being also supported with tyranny and the sword (for it is death to speak there against it,) and lastly, where it is planted rooting out all vertue, all wisdom and science, and in summe, all liberty and civility, and laying the earth so wast, dispeopled and un-inhabited; that neither it came from God (save as a scourge by permission) neither can bring them to God that follow it.

Ebbabecher, *Omar*, *Ozman*, and *Haly*, followed *Mahomer* in the government; the great enlargers of their Religion and Dominions: but *Haly* was persecuted, and slain in the end by the other, for assuming the right of succession, in that he had married the Daughter of their Prophet. From him the *Persians* do challenge

Tract. 9.
cap. 7. §4.

China dishes: as hot as they can suffer it: black as soot, and tasting not much unlike it (why not that black broth which was in use amongst the *Lacedemonians*;) which helpeth as they say, digestion. and procureth alacrity: many of the *Coffa* men, keeping beautiful boyes, who serve as stales to procure them customers. The *Turks* are also incredible takers of *Opium*, whereof the lesser *Asia* affordeth them plenty: carrying it about them both in peace and warre; which they say expelleth all fear, and makes them courageous: but I rather think giddy-headed, and turbulent dreamers, by them, as should seem by what hath been said, religiously affected. And perhaps for the self same cause they also delight in Tobacco: which they take thorow reeds that have joyned unto them great heads of wood to containe it. I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into (for *Morat Bassa* not long since commanded a pipe to be thrust thorow the nose of a *Turk*, and so to be led in derision thorow the City,) no question but it would prove a principal commodity. Nevertheless they will take it in corners, and are so ignorant therein, that that which in *Europe* is not saleable, doth pass here amongst them for most excellent.

They are by their Law in generall exhorted to marry, for the propagation of their Religion: and he ill reputed of that forbearth so to doe, untill the age of five and twenty. Every man is allowed four Wives, who are to be of his own Religions: and as many Concubine slaves as he is able to keep of what Religion soever. For God (saith the *Alcoran*) that is good and gracious, exacteth not of us what is harsh and burdenfome, but permits us the nightly company of women: well know- ing that abstynency in that kind is both grievous, and impossible. Yet are they to meddle with none but their own peculiar: the offending women they drowne, and the man they gash. They buy their wives of their parents, and record the con- tract before the *Cadi*; which they after solemnize in this manner: Many women traile before the Bride to accompany her the night before the are invited by the mother of the Bride to feasting: then lead they her into marriage day; whereof they spend a great part in feasting: then lead they her into a bath, where they anoint and bathe her. So breaking company they depart unto their severall rests; and in the morning return to her chamber: where they trick her in her richest ornaments, tying on her silken buskins with knots not easi- ly un-knit. The Bridegroom having feasted a number in like manner, in the morning they also repair to his house in their best apparell, and gallantly mounted, from whence they set forward by two and by two, to fetch home the Bride, accompa- nyed with musick, and conducted by the *Sagdic*, who is the nearest of his kin- dred. Unto whom the Bride is delivered with her face close covered: who set a-stride on horse-back, hath a Canopy carried over her; in such sort as no part of her is to be discerned. So the troupe returning in order as they came: after them are cartied in Serpents (a kind of baskets) their presents, and apparell: then followeth she; and lastly her slaves, if any have been given her. The Bride- groom standeth at his dore to receive her, who is honoured by his guests (yet goes they not in) with sundry presents before their departure. If she be of qua- lity she is led to the Bride-chamber by an Eunuch, where women stand prepa- rily to un-dresse her. But the Bride-groom himself must un-tie her buskins (as a- mong the *Romans* they did their girdles) to which hee is faine to apply his teeth. Now he is to entertaine his Wives with an equal respect: alike is their dyet, alike is their apparell, alike is his benevolence (for such sweet stufte is contained in the precepts of their Doctors) un-lesse they consent to give or change turnes; or else they may complain to the *Cadi*, and procure a divorcement. But the husband may put away his wife at his pleasure: who may marry unto another within four moneths after, provided shee prove not with child, and then not untill so long after her delivery. But if he will have her again, he must buy her: and if after the third divorce, another is first to lie with her, as a punishment inflicted for his levity. They give him the reverence of a master; they are at no time to deny him their embraces whom he toucheth not again, untill they have been at him their embracements whom he toucheth not again; and that they hold to be an argument of his affection. They feed apart, and intermeddle not with household affairs. All that is required at their hands, is to content her husbands, to nurse their own children, and to live peaceably together: which they doe (and which is strange) with no great jealousy, or envy. No male accompanies them above twelve years old, except they be Eunuchs; and so strictly are they guarded, as seldom seen to look out at their dores. They be women of elegant beauties, for

for the most part ruddy, clear, and smooth, as the polished Ivory; being never ruffled by the weather, and daily frequenting the *Banias*: but withall by the self-same means they suddenly wither. Great eyes they have in principall repute, affected both by the *Turks* and the *Grecians*, as it should seem from the beginning. For *Mahomet* doth promise women with such, (nay as big as eggs) in his imaginary Paradise: which *Homer* attributes, as an especiall excellency unto *Juno*:

—To whom replies
Adores *Juno* with the Cows fair eyes:

Hinc respondit posses bovinos oculos habens
Veneranda *Juno*,
Hom. II. 1.

And again,

The great-eyed *Juno* smil'd.

—Risit autem magnis oculis veneranda *Juno*,
H. 1.

And of those the blacker they be, the more amiable: in-somuch that they put be- tween the eye-lids and the eye a certain black powder with a fine long pencil, made of a mineral brought from the Kingdome of *Fex*, and called *Alcobole*; which by the not disgracefull staining of the lids, doth better set forth the whitenesse of the eye, and though it trouble for a time, yet it comforteth the sight, and repelleth all humors. Into the same hue (but likely they naturally are so) do they die their eye-breis, and eye-browes; (the latter by Art made high, half-circular, and to meet, if naturally they doe not) so doe they the hair of their head:

And led a more fair showing
In black hair loosely flowing.

Leda fuit nigra conspicienda comæ,
Ovid. Am. I. 1. Eleg. 4.



They burnt with the body, if of principall regard, rich odours, apparell, herds of cattell, flocks of sheep, hottes, hounds, and sometimes the Concubines and slaves whom they most respected, to supply their wants, to serve their delights, and attend upon them in the lower shades. And *Achilles*,

Duodecim etiam Trojanorum magnanimorum filios fortis
Ferro mastravit: mala autem mente meditabatur opera:
Inque ignis obor proficere ferreum, ut depascantur.
Hom. II. 23.

Twelve Trojan youths of hopefull fortitude;
All high-born, slay'd; with savage thoughts endu'd:
And gave for food to the iron force of fire.

But to end with *Papinius* his description of that funerall fire, wherein the body of *Archermorus* was consumed, and appertaining solemnities:

Non unquam opulenter illo
Ante cinis; crepitant geminis inhumane li-
quebit
Argentum & pictis exudar vestibus aurum.
Nec non Aethyris pinguefunt robora succis,
Pallentique eraco fridentia ardencia mella,
Spumantque mero patere verguntur, & atri
Sanguinis & rapit gratissima cymbia lactis.
Tunc septem numero turmas (centenus ubique
Surge eques) versis ducunt inligibus ipsi
Gra jube nix Reges, Iultranque ex more sinistro
Orbe rogant, & stantes inclinant pulvere flam-
mas,
Ter curvos egere sinus, Hilsaque telis
Tela sonant, quater horrendum pepulere fra-
gorem
Arma, quater mollem famularum brachia plan-
ctum;
Semianimes alter pecudes, spirantia & ignis
Accipit armenta, &c.
Stat. Theb. I. 5.

Never were askes with more wealth replent:
Gems crackle, silver melts, gold drops with heat,
Embroider'd robes consume. Oakes farned by
The juice of sweet Assyrian gums, flame hie.
Fier'd honey and pale, saffron hie: full bowls
Of wine pour'd on; and goblets (gladding) oules
Of black blond, and snatche milke. The Greek Kings then
With guidons trait'd on earth, led forth their men
In seven bands; and hundred in each band;
Who give the pile, and move to the left hand;
Choking the flame with dust. Thrice it they round,
Their weapons clash: four times a horrid found
Struck armour: rais'd: as oft the servantes beat
Their bared brasts with out-cries. Herds of Neat,
And beast; half slain, another wastfull fire
Devoured, &c.

The reason why the *Grecians* did burn their dead, was, because that part which was divine in them, should as it were in a fiery Chariot re-ascend to the celestiall habitations; as unto earth the earthly returned. They used to quench, as fire with red wine, and gathering the bones together to include them in urns, as fire in sepulchers; (which had no tide, unless they were slaine in fighting for their country) exhibiting games, and prizes for the Victors in honour of the deceased. Notwithstanding all were not burnt, but some buried in their apparell, as now being Christians they are: who use extreme-unction, as inducted by Saint James; yet not onely deny the Romane opinion of Purgatory: but further-more, many amongst them erroneously maintain, that neither the souls of the blessed nor damned doe suffer either joy or torment, or shall till the generall Judgement. But enough of the *Grecians*.

The German Emperour, the Kings of England, and of France have here their Leiger Embassadours: as the *Venetians* their Bailly, and divers tributary Princes their Agents. Some nicely employed about State-affaires; others together therewith, about the trafficke of their Nations. But the *English* onely negotiates for the Merchants; having two in the hundred upon every ship, besides a large pension: with the name of a great proportion of provision from the *Grand Signior*. The *English* Consul-ship of *Chios* is in his disposing, and accountable to him; and out of that of *Alexandria* he hath no small share, though served by a *French* man. There hath been some contention between him and the *French*, about the protection of the *Dutch* Merchants: but now they doe divide the profits. The *English* Consull of *Aleppo* is absolute of himselfe: yet hath from hence his redresses of injuries: whose chief employment is to protect the persons and goods of our Nation, to labour a revenge of wrongs, and a restitution of losses. And to give. This no more then his due, for his place no man can be more sufficient: expert in their language, and by a long experience in their natures and practices: being moreover of such a spirit, as not to be danted. And surely his chiefest fault hath been his misfortune; in the too violent, chargeable, and successelesse sollicitude of the restitution of the Prince of *Moldavia*, (whom adversity hath rather made crafty then honest) whose house doth harbour both him and his dependants: being open also to all of our Nation. A Sanctuary for poor Christian slaves that secretly flee hither; whom he causeth to be conveyed into their countries; and redeemeth not a few with his money. The

Westerne

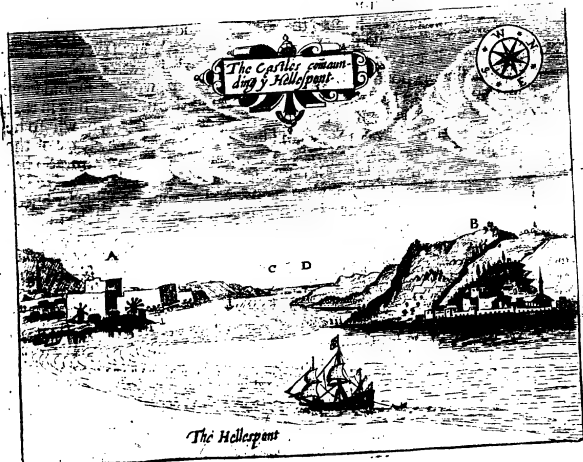
Western Christians are called *Franks*; that are admitted to trade here: either of the name which signifieth free, or for that the *French* men were the first that had amity and traffick with the Infidels. They live freely, and plentifully: and many of them will not lie alone where women are so easily come by. For besides the aforesaid markets, it is a use, not prohibited but onely by our Religion, to purchase for their Concubines the beautifull daughters of the *Grecians*, wherewith the adjoining Islands are plentifully stored: sold by their parents at a rate; whereof they have halfe in hand, and the rest when they put them away: recording the contract in the *Cadies* book. These are to their lovers exceeding obsequious; well knowing that at the second hand they shall be prized but as a worn garment. But death it is for a Christian to meddle with a *Mahometan* woman. And many times the treacherous *Turks*, will practise to bring them into suspicion; that they may with their purses redeem the calumny. Practised of late between the *Subassee* of *Galata* an *Italian* Friar; whom the Lord Embassador had received into his house upon the Consulls of *Chios* commendation, where I before had seen him. A man ignorant in learning yet learned in the art of villany ad dissimulation. Expelled, as they say, at *Constantinople* from amongst their fraternity; coming down into *Chios*, he had insinuated himselfe into the knowledge of the Consull: professing how God in his mercy, had opened his eyes, to behold the vanity and deceit of their Religion; and that now he would endeavour both with tongue and pen, as much as in him lay, to reduce the seduced from their errors: Who easily peawaded to believe (a fault incident to the best natures) sent him up unto *Constantinople* unto the Embassadors, by whom (casting off the weeds of his Order) he was clothed anew, set at his table, and supplied with money by a generall contribution; where he preached every Sunday, at the least wittily: And so contested with the *Franciscans* that came to reconcile him, that the Embassador much contented therewith, sent intelligence of the same into England; with purpose to have sent him hither shortly after. But he whose onely religion (as himselfe after confessed) was eating, drinking and whoring; who thought he had exchanged for the greater liberty, finding the contrary, and that he was to goe into a country where his impotence would not onely be discovered, but severely chastised, cast about for himselfe, and conspired with the *Subassee*, to bring certain Gentlemen that lay in the Embassadors house into a garden, where divers women should have been placed of purpose; and so to have been taken amongst them. But failing in that project, he failed not in another. For in the house there was a *Spaniard*, of whom he informed the *Subassee* that he was a Spy, and secretly practised the escape of the *Viceroy*, natural son of *Silicia*: agreeing for a certain reward to betray him. So having enticed him to walk amongst the Graves, upon a sign given, the *Turks* rushed in, and apprehended him, clogging him with chains, and intending to torture out of him a confession. Whereof the Embassador hearing, and expostulating the matter; the *Subassee* told him that he was a Spy; and discovered the Intelligencer: wherein being satisfied and perhaps not unbribed, he granted his release. But a heavy reckoning befell the Friar, that suspected no such matter; being thrown into prison, and after brought to a publicke hearing before our whole nations: who shewed how much a man could say for himselfe in so bad a cause. In the end he was sent unto the *Venetians* Baylies, and that in the night (lest he should have cryed out that he would have turned Muffel-man, and have been taken from them) who made sure to have him, and sent him (as they say) to row in the gallies at *Candie*. The principall comodities that our Merchants fetch from hence, are *Turkie* Carpets, *Chamolets*, and *Grograms*. They take in here also some quantity of raw Silke, and Carpets of *Perfia*, brought over-land from thence by the *Armenian* Merchants. But the *Sultanies*, and especially the Royalls of eight, wherewith this City is well stored, and which in no place lose of their value, is that they most seek for by the sale of the Ware they bring hither. For all though they lose by their broad Cloths, and Kerfies, yet amends is made by the plentifull returns of the Silks that are sent from *Aleppo* to *Tripoly*, and other comodities of the *Levant* purchased with that money. The main of our commodities brought hither, is Cloth and Kerfies; but Tinne is the most profitable: here exceedingly used, and exceedingly wasted; for they tyme the in-sides of their vessels, and monthly renew it. The Mosses teeth, all kind of Furses, and wrought Iron, do here sell to much profit, with other wares which I forbear to mention, since it is no part of my skill or profession.



THE SECOND BOOK.



L Anuary being now well spent, we departed from *Constantinople* in the *Trinity of London*: a ship of better defence then saile. By the way we made some stay before *Callipoly*, sending a shore for the *Consull*: (an old Frier, and a boon companion) who sick of his last nights surfeits, sent his *Drogerman* with a *Janizary* along with us, to cleer our ship below at the *Cassles*. For these two *Forts* command this passage of the *Hellepont*: permitting no *Christianships* to passe out, untill there they have remained for three days, (whereas the *Turkish* ships are discharged in one) that if so be any thing hath been done above un-justifiable, intelligence may be given: and are there also searched for concealed *Slaves*, and goods contrabanded; which found, import no lesse than losse both of ship and liberty.



The Hellespont

- A. Abydos. B. Sestos.
D. Cape Janizary appearing as far off like two Islands C. Tenedos.

Like these are those on the Straights of *Bosphorus*, by which the *Turk*, at it were, chained up the *Propontick* Sea: so that none passe in or out, without his allowance, and discharge of duties. A little short of these we came to an anchor.

Right against where we lay, and on *Europes* side, stands *Mazys*, called formerly *Macidos*, and *Madidos*: a large town, almost altogether inhabited by *Grecians*. On the top of a round hill there are the remains of an edifice, whose ruine would per-

swade

swade that it flourished in the old worlds child-hood. The Inhabitants call it the *Virgin Tower*: and that is all they can say thereof. A wedding here in the forenoon, entertained our time in the after-noon. They dance in rings about the *Musician*; a man, and then a woman, taking hands a-crosse and using variety of not un-comely action: the country wenches clothed in damask and tatten, their haire and bosoms fet forth with pearl and stones: rich, if not counterfeit. Of these the day following we met with divers carrying pitchers on their heads, and fluck with rags below the condition of poverty. The marriage day they consume in dancing, and the night in feasting: the Bride not breaking company untill the break of day: and (as they say) not known by her husband untill the third night following. The night our watched made us make a night of the morning, untill row'd from our ground-beds by the report of the Canon. When from the shore between the *Cassles* you might behold a galley passing, and that so leisurely, as if empty, and purposely suffered to drive with the current, rather to exercise the artillery, then manned by men, endeavouring safety, and so beset with destruction. At length the sea entred at her many breaches, and by little and little devoured the spectacle. The men some slain, some drown'd, other by boates from each side cruelly saved, out-lived to envy their dead companions. These were *Christians* slaves that hewed stones in the quarries at *Marmora*: who to compass their liberty, had slain their guardians, and stoln away with the galley. Hither they came too late; nor durst they linger unto the evening: to proceed or returne was now grown equally desperate. Approaching neer, a warning peece was given them to come to an anchor; when they, leaving their oares, lay downe, all saving he that steered; and committed themselves to the wind, that then blew fresh and favourably: but like an hollow friend shruok from their sailes in their greatest necessity. More happy successe not long before had a galley, for the most part manned by *English*: who passed by, and that by day in despite of them. Cheaper wines then here are hardly elf-where to be had, or in greater plenty: in so much as most *Christian* ships returning from *Constantinople*, do at this place take in their provision. Dispatched at length, not without some gifts and much sufferance, we hoisted saile: and the night ensuing were tossed to and fro, on the West of *Mitylen*. The next day we laboured to get in between *Chios* and the Continent, but failed: When sayling on the other side of the Island, the wind came about, whereof we took the benefit for *Alexandria*.

Hard by, and on the left hand, left we *Samos*, now *Samos*, in which it was said that *of Ithira* *Juno* was born, under a white willow, close by the river *Imbrasius*: and for that she was there brought up, whilst yet a *Virgin*. it was called *Parthenia*. Allegorically she is taken for the clement of the aire: and fained for that cause to have been born in *Samos*; for that the air is here so pure, and so excellent. *Samos* doth also challenge one of the *Sibyls*, whose name was *Pytho*. and *Herophile*: and flourished in the dayes of *Numa Pompilius*, of *Christ* thus prophecying:

Thy god thou foolish *Juda* knewst not: known
Not unto earthly minds: but crowned haif
His browes with thornes, and given him gall to taste.

Tu enim stulta *Judæa* Deum tuum non cognovisti
Ludentem mortalium mentibus.
Sed spinis coronasti, horridum que fel miscuisti.

But in nothing more famous then in the birth of *Pythagoras*:

From heaven though far remov'd he with his mind
Drew neer the gods: what natures power denies
To humane fights, he saw with his souls eyes.

— si que licet cæli regione remotus
Mente deos adiit: & quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.
Ovid, Met. l. 15.

The first that brought Philosophy into *Greece*, and from thence into *Italy*. This Island is not above a quarter of a mile distant from the Continent of *Asia*. Fruit-full in all things but vines: which is the rather to be noted, in that the countries round about produce such store, and so excellent. At the South end stood the City of *Samia*, with a goodly harbour adjoining: now (as the rest) by reason of the *Pirats* that infest their Seas almost altogether desolate. Of the earth thereof were those vessels made of such great esteem: soveraign also for divers uses both in *Physick*, and *Surgery*. The North-west of the Isle is high land, environed with un-accessible cliffs: full of tall wood within, and most commodious for building of ships.

On the right hand, and neer, lyeth *Niceria*, heretofore *Icaria*, taking that name, as doth the adjacent Sea, as the Poets fain, from the fall of *Icarus*:

When

Oraque cœule æ parium elamantia nomen
Excipiuntur aquâ: quæ nomen traxit ab illo.
Ovid. Met. l. 8.

And in this Island, he

Devoit que suas artes, corpulque sepulchro
Condidit; et tellus à nomine d. & sepulci est.
Ibid.

When crying, Help, O father! his exclaim
The blue Seas stop; which took from him their name.

Cursing his arts, interr'd the corps, that gave
The land a name, which had given it a grave;

called *Pergamum* before. Who were said to flie in regard of their sails, by *Dedalus* then first invented, to out-strip the pursuit of *Minos*; when *Icarus* in another vessel, by heaving too great a sail; suffred ship-wreck hereabout. It is now rarely inhabited, yet abounding with good pasturage: corn it also produceth plentifully. It hath no haven, but divers roads, sufficiently commodious. Between these two Islands lie those sharp rocks, in times past called *Melanthi*, and now the *Foruli*: well knowne, and in the night much feared by Mariners.

South of these we sailed by *Palmisa* formerly *Patmos*. A little Island consisting only of three or four rocky mountains. One of them stands a town; and on the very top thereof a monastery of *Greek Colossians*, having large exhibitions from sun-dry places of Christendome. Men ignorant in letters, studious for their bellies, and ignominiously lazy: unless some few that give themselves to navigation, and become indifferent good Pilots. About this Isle there are variety of excellent harbours: come indifferently good Pilots. About this Isle there are variety of excellent harbours: come indifferently good Pilots. About this Isle there are variety of excellent harbours: come indifferently good Pilots. About this Isle there are variety of excellent harbours: come indifferently good Pilots.

Auda aliquid brevis Gyris aut carcere dignum,
Si vis esse aliquid: probitas laudatur & alget.
Juv. Sat. 1.

If thou intend'st to thrive, do what deserves
Short Gyris, or gyves: prais'd Virtue starves.

On the North-side of this hill, we saw the house wherein (they say) he writ his Revelation; and a little above the cave in which it was revealed; both held in great devotion by those Christians. After the death of the Emperor, he removed unto *Ephesus*, and being an hundred and twenty years old, causing a grave to be made, is said to have entred it alive in the presence of divers to whom, seeming dead, they confessed him with earth: which if we may believe *St. Augustine*,* blest like water, testified his breathing, and that he is not dead, but sleepeth. In that Monastery is reserved a dead mans hand, which they affirm to be his: and that the nails thereof being cut, do grow again.

Aug. in
Ioh. tract.
124.

Amongst divers other Islands we passed by *Coos*, now called *Longo*: a delicate country to behold, lying for the most part level, only towards the east not unprofitably mountainous; from whence fall many springs, which water the plains below, and make them extraordinarily fruitful: where grow those wines so celebrated: Cypress-trees, and Turpentine, with divers others, as well delightful as profitable. In this was *Hippocrates* born, who revived Physick then almost lost, and the ancient practice of *Esculapius*: unto whom this Island was consecrated. In the suburbs he had his Temple, famous, and rich with offerings. Those that had been sick, upon recovery there registred their cures: and the experiments whereby they were effected: of these *Hippocrates* made and abridgement, and committed them to posterity. In this Temple stood that rare picture of *Venus*, naked, as if newly rising from the sea: made by *Apelles*, who was also this country-man: after removed unto *Rome* by *Octavianus Cæsar*, and dedicated unto *Julius*; the being reputed the most beautifull woman in the world. comprehending in that his own work their divided perfections men in the Island. comprehending in that his own work their divided perfections men in the Island. comprehending in that his own work their divided perfections men in the Island.

Next unto this stands *Rhodes*, of all the rest the most famous and beautifull: once covered with the sea, or at least an un-habitable marsh; as they saie; beloved of the Sun, and erected above the waves by his powerful influence. For no day passeth

passeth wherein the Sun here shines not cleerly: perhaps the occasion of that fable,

Others will praise bright Rhodes:

Laudabunt alii claram Rhodon. Hor. l. od. 7.

obtaining thereby that title as a peculiar Epithite. Some write that it took this name of *Rhoda* a Nymph of the sea: and there compressed by *Apollo*: others, that there he lay with *Venus*, and of her begat *Rhoda*.

Rhodes was begot by Sol on Cyprides
Of whose three sons descended are three Cities.
Then when the God approacht the Goddess, showers
Of gold pour'd down, with roses, and white flowers.

Insula dicta Rhodos de Sole & Cypride nata est;
De tribus & natis horum tres sunt simul urbes.
Cumque Deam Deus accessit gremio, pluit aurum.
Purpureaque rose fudere, ac lilia flores.
* Lindus, Caminus, Jastus.

For *Rhodes* in the *Greek* tongue signifieth a rose; and by likely-hood so called of the abundance of roses, which this soyle produceth. This Island therefore was to the Sun held sacred, to whom they erected that huge *Colossus* of braile, worthily reputed amongst the worlds seven wonders: made by *Chares* of *Lindus*, the servant of *Lysippus*; and whereof, as some affirm, they were called *Colossians*. In height it was three-score and ten cubits; every finger as great as an ordinary statue, and the thumb too great to be fathomed. Twelve years it was a making; and about three-score and six years after thrown down by an earth-quake, which terribly shook the whole Island, * prophesied of by *Sibyl*. The pieces thereof made wonderfull ruptures in the earth: and another wonder it was to see the mass of stones contained therein, whereby the work-men had confirmed it against the violence of weather. With the braile thereof nine hundred Camels were laden. No place in times past was held superior unto this for conveniency of harbour, magnificent buildings, and other excellencies. Famous it was for government; and men so expert in navigation, that they became Lords, and for many years held the sovereignty of these seas. The air is here most temperate, producing fruits abundantly: rich pastures sprinkled with flowers, and trees still flourishing. The felicity of the place, affording an argument to that fable of the golden shewers that fell thereon. Their wines thus *Virgil* celebrateth:

Receiv'd by gods, and last-crown'd cups, will I
Thee Rhodias, nor thy long big grapes, goe by.

Non ego te Diis & menis accepta secundis.
Transierim Rhodia, & tumidis bumafla racemis.
Georg. l. 2.

Where also it is said that the vine was first found out and planted. After that the Knights of Saint *John de Acre* had, lost the City of *Acre*, the last that they held in the holy land; they had this place consigned them by *Emanuel* the *Greek* Emperor in the year 1308. which they took from the *Turks*, and maintained to his terror. Having then one City only, but that well fortified; seated towards the morning Sun, on the ascending hill, apart on the level shore, embracing, as it were, a most safe and admirable haven: treble walled, adorned with towers, and fortified with five strong fortresses. Often invaded, and to little purpose; at length it was taken by *Solymaan* the magnificent (*Vallerius* being the Great Master) with six months siege, a world of people, and the losse of most of them, in the year 1522. after it had been by them defended against the Infidels two hundred and fourteen years; and then honourably surrendered, although to the general dishonor of the Christian Princes in their tardy succours.

Bright Rhodes, bright in times past, now black with clouds:
Thy shining fore-head a dire tempest shrouds.
O grief! O death! O what then grief is worse,
And death! then this! if there be such a curse,
Sleep! and the god wofe seizeth the best spoilt!
O shame to have ta'en a voluntary foil!

Clara Rhodos, sed clara olim: nunc horrida
nimbis:
Obnubuit nitidum dira procella caput.
Ah dolor, ah mors, ah aliquid morte atq; dolore;
Durius aut etiam terribius esse potest?
Secretius: & ferus armentum lupus optima capis?
O jam sit jam aliquis velle perire pudor.

Unto this lamentable subversion (though meant perhaps by a former) may that prophetic of *Sibyl* be unwrestedly applied:

Daughter of Phœbus, Rhodes, long shalt thou reign:
Abound in wealth, and rule of seas obtain.

Tuque diu nulli Rhodê subdita, filia Solis,
Durabis, multaque olim pollebis opem vî;
Imperioque maris primas eris.

wonderfull, then is the over-flowing of this river, making of a meer delarc (for such is *Egypt* un-watered by *Nilus*) the most fruitfull part of the habitable world; little, when others are great, and in their decrease, increasing.



The Image of a Nile brought by Vespasian out of Egypt, and how to be seen at Rome in the Vatican.

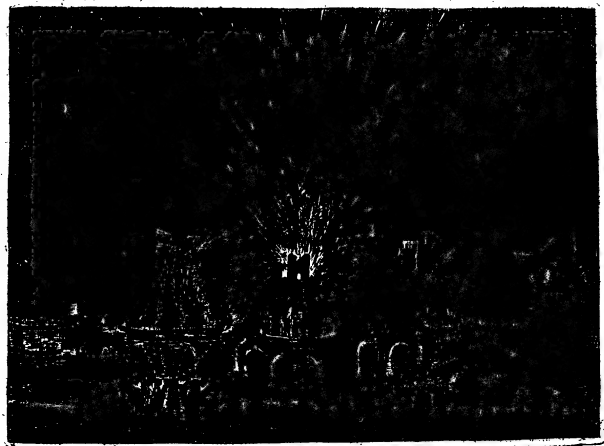
Not ty'd to Laws of other streams; the Sun
When farthest off, thy streams then poorest run.
Intemperate heaven to temper; midst of heat;
Under the burning Zone, bid to grow great:
Then Nile assists the world; lest fire should quell
The earth: and make his high-born waters swell
Against the Lions flaming jaws —

Inde etiam leges aliarum nescit aquarum,
Necumet hybernus, quam longe Sole remoro
Officiis caret unda suis, dare iustus iniqua
Temperiem cælo, mediis æstibus exit
Sub torrente plagâ, ne terras dissipet ignis,
Nilus adest mundo, contraque accensa Leonis
Ora tumet —

Lucan, l. i. 6.

The earth then burnt with the violent fervour, never refreshed with rain, (which here falls rarely, and then onely in the winter) hath help from *Nilus*, most constantly observing his accustomed seasons, beginning to arise with the rising Sun on the seventeenth of June: swelling by degrees, untill it mount sometimes four and twenty cubits, but that the uttermost. Heretofore sixteen was the most that it attained to; presented by that Image of *Nilus*, having sixteen children playing about it; brought from thence, and dedicated by *Vespasian* in his Temple of Peace: now in this form to be seen in *Rome* in the Vatican.

This year at *Cairo* it rose three and twenty. About two miles above the City, at the end of old *Cairo*, in the beginning of August they cut the banks; then when accompanied unto his principall height: before kept in, lest that the too timely deluge should destroy the fruits of the earth, ere fit to be reaped. At which the *Bassa* is himselfe in person (who giveth the first stroke) accompanied with a world of people, rowed in galleys and barges of triumph; and for divers dayes feasting: the *Bassa* in the Castle of *Michtas* an Island surrounded with *Nile* (so called, in that there the pillar doth stand by which they observe the increase of the River; others under pavillions pitched by the shore, with barbarous solemnities, and generall rejoycings. Of their night-triumps this following picture representeth the form;



- A. The Castle in the Island where the *Bassa* at the cutting of the Banks of the *Cairo* (for so is that trench called that watereth the East of Egypt) keeps his three dayes and three nights feast with his women, (yet separated from men) accompanied with the principall Persons of the Land.
- B. The Pillar, standing in a vault within the Castle, entered by the Nile, by which they measure his increase, whereof Boyes with yellow banners in their hands, inform the Citizens daily, and for their news receive gifts of divers.
- C. Two great Jerbier, whereon buildings are raised above height, with masts and rapiers for those three nights stuck all with burning lamps, which afford a glorious spectacle. They report here, that in the time of Paganism, the Egyptians accustomed to sacrifice a maid, and a young man to Isis and Osiris at the yearly solemnity, but that inhumane custome abolished, that these lights were offered to those Idols in their room: being observed since both by Christians and Mahometans, though not at a sacrifice.

Alpinus de
Med. A-
gypt. l. 1.
cap. 12.

From this River there ascend no vapors; the humor being rarified by so long a progress; so that although exhaled, it assumeth no visible body, but undistinguishably mixed with the pure air, agreeing with the same in tenacity. Than the waters whereof there is none more sweet: being not unpleasantly cold, and of all others the most wholesome. Confirmed by that answer of *Pescenius Niger* unto his murmuring soldiers; *What? crave you wine, and have Nilus to drink of?* Such is it in being so concocted by the Sun, at all times in some part directly over it; and by length of course; running from South to North (besides in ambages) above one and forty degrees. So much it nourisheth, as that the Inhabitants think that it forth-with converteth into blood: retaining that property ever since thereinto metamorphosed by *Moses*. For which cause the Priests of *Isis* would not permit their *Apis* to drink of the same: because they would neither have him nor themselves too fat and corpulent, that the soul might the better exercise her faculties, being clothed in a light and delicate body. Besides, it procureth liberal urine, cureth the colour of the reins, and is most sovereign against that windy melancholy arising from the shorter ribs, which fo saddleth the mind of the diseased. Out of the River, they put the water into large Jars of stone, stirring it about with a few stamped Almonds, wherewith also they besmear the mouth of the vessel, and for three or four hours do suffer it to clarify.

It also produceth abundance of fish, in shape and quality much differing from ours: but by reason of the muddy channel, not altogether savory nor wholesome. Moreover, divers strange and monstrous creatures: as Buls of the River, (so they write) not much unlike to those of the land, but no bigger than a Calf of halfe a year old; and which will live for a long time out of the water. River-horses, called *Hippopotami*, having great heads, wide jaws, being armed with tusks as white as the ivory; of body as big as a Cow, and proportioned like a swine, of a brownish bay, smooth-skinned, and so hard as hardly to be piercd by a weapon: yet otherwile, and contrary to each other, described by *Herodotus*, *Diodorus*, and *Pliny*: though the first had seen of them here, and the last at *Rome* in a triumph: lustfull they beavenous, and reveng-full. It is reported in the Spanish Navigations, how that two of them being found a-shore by a few *Portugals*, and having gotten from them into the water, assailed the boat with great fury into which they law them ascend, undaunted with their shooting the sides of the vessel, and departing rather out of despair of hurting them, than otherwile terrified. In another voyage, others endeavourd to over-turn a boat, that they might have devoured the men that were in her.

But these (if of these there be now any) are rare to the Crocodile, in shape not unlike a Lizard, and some of them of an uncredible greatness. So great from so small a beginning is more then wonderfull, (some of them being above thirty foot long; hatched of eggs no bigger then those that are laid by a Turkie. His tail is equal to his body in length, wherewith he infoldeth his prey, and draws it into the River. His feet are armed with claws, and his back and sides with scales scarce penetrable; his belly tender, soft, and is easily pierced: his teeth indented within one another: having no tongue. and moving of his upper jaw only; his mouth so wide, when extended, as some of them are able to swallow an entire heifer. Four months of the year he eateth nothing, and those bee during the winter: on the land thick-fighted; not so in the water, to whom both elements are equally usefull. The female lays an hundred eggs, as many dayes they are in hatching; and as many years they live that doe live the longest, continually growing. Where she layeth, there is (as they write) the uttermost limit of the succeeding over-flow: Nature having endued them with that wonderfull prescience; to avoid the inconveniences, and yet to enjoy the benefit of their River. By the figure therefore of a Crocodile, Providence was by the *Egyptians* hieroglyphically expressed. Between the Dolphins and these there is a deadly antipathy. *Babylus* a man highly commended by *Seneca*, obtaining the government of *Egypt*, reported that he saw at the mouth of *Nilus*, then called *Heracliticum*, a shoale of Dolphins rushing up the River, and encountered by a sort of Crocodiles, fighting as it were for sovereignty; vanquished at length by those milde and harmlesse creatures, who swimming under did cut their bellies with their spiny fins: and destroying many, made the rest to flee, as over-thrown in battell. A creature fearfull of the bold, and bold upon the fearfull. Neither did the *Temerities* master them in regard of their blood, or favour, (as some have conjectured) but being fierce and courageous. A people dwelling far above, in an Island environed by *Nilus*; only

The Dolphin
is so called
because
of his
figure
to a swine.

only hardy against those, and the onely men that durst assaile them before: out of an innate hatred greedily pursuing the encounter. But now few keep so low as *Cairo* by three dayes journey. They will devour whom they catch in the river: which makes the countrey people to fence in those places where they fetch their water: By day for the most part he lyeth on the land; when between sleeping and waking, they write that a little bird called *Trochilus*, doth feed her self by the picking of his teeth, wherewith delighted, and gaping wider, the *Ichnuon* his mortall enemy spying his advantage, whips into his mouth, and gliding down his throat like an arrow, gnaweth a way thorow his belly, and destroyes him. This though now little spoken of, in times past was delivered for a truth: even by the *Egyptians* themselves: who gave divine honour unto the *Ichnuon* for the benefit he did them in the destroying of that serpent. And true perhaps it is, though not observed by the barbarous. The bird is at this day known: described to be about the bignesse of a Thrush, of colour white, the points of his feathers sharp; which he sets up on end like bristles when he lifts, and so pricketh the mouth of the Crocodile if he but offer to close it. As for the *Ichnuon*, he hath but onely changed his name; now called the Rat of *Nilus*. A beast particular to *Egypt*, about the bignesse of a Cat, and as cleanly: showed like a Ferret, but that black, and without long hair; sharp-tooth'd, round-ear'd, short-leg'd, long-tail'd (being thick where it joynes to the body, and spiny at the end) his hair sharp, hard and branded; bristling it up when angry, and then will flie upon a mastiffe. They are thought (for they have an appearance of both) to be of both genders. Their young ones are brought to markets by the countrey people, and greedily bought by the townsmen for the destroying of mice and rats, which they will notably hunt after, strongly nimble, and subtil withall. They will rest themselves upon their hinder feet, and rising from the earth, jump upon their prey with a violent celerity. They prey also upon Frogs, Lizards, Chameleons, and all sorts of lesser serpents: being a deadly enemy to the *Alpe*, and do destroy the eggs of the Crocodile whersoever they can find them. They will strangle all the cats they meet with: for their mouths are so little, that they can bite nothing that is thick. They love nothing better than poultry, and hate nothing more then the winde. But to return to the Crocodiles, the countrey people do often take them in pit-falls, and grappling their chaps together with an iron, bring them alive unto *Cairo*. They take them also with hooks, baited with sheep or goats, and tyed with a rope to the trunk of a tree. The flesh of them they eat, all saving the head and tail, and sell their skins unto Merchants, who convey them into Christendome for the rarity. It is written in the Arabian records, how *Humeth Aben Thaulon* (being governor of *Egypt* for *Gislar Mantachi Caliph of Babylon*) in the 270 year of their *Hegir*, caused the leaden image of a Crocodile, found amongst the ruines of an ancient Temple, to be molten; since when the inhabitants have complained that those serpents have been more noysome unto them then before; affirming that it was made, and there buried by the ancient Magicians to restrain their endamagings.

Through-out this countrey there are no wines: yet want they none, in that they desire them not. Neither are here any trees to speak of, but such as are planted, and those in orchards only: excepting Palmes, which delight in deserts: and being naturally theirs, doe grow without limits. Of these they have plenty: pleasing the eye with their goodly formes, and with diversity of benefits enriching their owners. Of body straight, high, round, and slender, (yet unfit for buildings) crested about, and by means thereof with facility ascended. The branches like sedges, slit on the neather side, and ever green; growing onely on the uppermost height, resemble fair plumes of feathers, which they yearly prune, by lopping off the lowest, and at the top of all by baring a little of the bole. Of these there be male and female: both thrust forth cods (which are full of seeds like knotted strings) at the root of their branches, but the female is onely fruitfull: and not so, unless growing by the male, (towards whose upright growth he inclines her crowne) and have of his seeds commixed with hers; which in the beginning of March they no more faile to do, then to sow the earth at accustomed seasons. Their Dates do grow like fingers, and are thereof named: not ripe untill the fine of December: which begin to cod about the beginning of February. They open the tops of such as are fruitlesse, or otherwile perisht; and take from thence the white pith, of old called the brain, which they sell up and down: an excellent fallad, not much unlike in taste, but far better then an Artichoke. Of the branches they make bed-frames,

lattices,

lattices, &c. of the web of the leaves, baskets, mats, fan's, &c. of the outward husk of the cod, good cor-lage, of the inward, bristles, &c. such and such like afford they yearly without empair to themselves. This tree they held to be the perfect image of a man; and by the same represented him. First, for that it doth not fructifie, but by coiture; next, as having a brain, as it were, in the uppermost part; which once as man, even so it perisheth: and lastly, in regard that on the top there corrupted, as man, even so it perisheth: and lastly, in regard that on the top there grow certaine strings which resemble the haire; the great end of the branches appearing like hands stretch forth and the Dates as fingers. And because the Palme is never to be suppressed, but shooteth up against all opposition, the boughs thereof have been propoed as rewards for such as were either victorious in armes, or ex-cises.

Palmaque nobilis
Terrarum dominos erexit ad Deos.
Hor. l. 1. Od. 11.

— And noble Palms advance
Earth's Potentates to God. —

which they bare in their hands at their return from victory. A custome first instituted by *Thesus* in the Island of *Delos*. Wood then is here but scarce in regard of the quantity; and yet enough, if their uses for the same be considered. For they eat but little flesh, (fresh cheese, (fresh cheese, (fresh cheese, (fresh cheese, (fresh cheese, especially *Colecasia*, anciently called the *Ægyptian Bean*, though bearing no beane, but like the leaf of a Colewort, being their principal sustenance, baking their bread in cakes on the hearth, and mingling therewith the seeds of Coriander.) As for cold in the know it not, having sufficient of the refuse of Palmes, sugar canes, and the like, to furnish them with fuel answerable to their necessities. But forainers that feed as in colder countries do buy their wood by weight, which is brought in hither by shipping. The Gallions also of *Constantinople* alwayes goe into the Black Sea for timber, before they take their voyage for *Caire*. Omic I must not the sedge reeds which grow in the marshes of *Ægypt*, called formerly *Pappi*, of which they make paper, and whereof ours made of rags assumeth that name. They divided it into thin flakes, whereinto it naturally parteth: then laying them on a table, and moistning them with the glutinous water of the river they prest them together, and so dried them in the Sun. By this means *Philadelphus* erected his library. But *Eumenes* King of *Pergamus* striving to exceed him in that kind, *Philadelphus* commanded that no paper should be transported out of his kingdom: whereupon *Eumenes* invented the making and writing upon parchment so called of *Pergamus*.

The *Ægyptians* were said to have esteemed themselves the prime Nation of the world, in regard of their un-known beginning, the nature of the soile, and excellent faculties attained unto through a long continuance. But certain it is, that most of, or all *Ægypt* was a sea when other parts of the world were inhabited: made manifest by the shells and bones of fishes found in the intrails of the earth, and Wells which yield but salt and bitter waters: amongst so many, one onely (and that reported to have sprung by a miracle) to be drunk of. So that by the operation of the River this country hath this (being properly called, *The gift of Nilus*) bringing down earth with his deluges, and extruding the sea by little and little. Inasmuch as the Ile of *Pharos* thus described by *Homer*,

Insula deinde quondam est valde undosa in ponto
Ægyptum ante (Pharum vero ipsam vocant)
Tantum f. montis quantum tota die cava navis
Conficat, cui stridulus ventus spirat ex puppi.
Ody. l. 1. 4.

An Ile there is by sarging seas embrac'd
Which men call *Pharus*, before *Ægypt* plac'd;
So far removed, as a swift ship may
Before the whistling winds sail in a day:

doth now adjoin to the haven of *Alexandria*.

Besiris, as the fairest seat of the earth, made choice of this country to reign in: selecting the people unto severall callings, and caused them to intend those only, whereby they became most excellent in their particular faculties. He possessed them first with the adoration of the Gods, embolening and awing their minds with a being after death: happy or un-happy, according to the good or bad committed in the present: and instituted the honouring of contemptible things; or for some benefit they did, or to appease them for such hurt as they had the power to inflict. Of these thus *Juvenal*, who then lived amongst them:

What honour brain-sick *Ægypt* to things vile
Affordeth, who not knows? a Crocodile
This part adores: that I his serpent feed,
Monkie of gold they there divinely d-e-d,
Where *Memnon's* half-form yields a magicks sound;
And old *Thebes* stood, for hundred gates renown'd,
Here fishes of the Sea, there of the River:
Whole Towns a dog, none her that bears the quiver.
Onions and leeks to eat, height of impieties.
O sacred nation sure, who have these Deities
Grow in your Gardens! all from sheep abstain:
'Tis sin to kill a Kid: yet humanes slain,
Inhumanely they feed on. —

Quis nescit Volui Bichynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet Saturnum serpentibus loin.
Effigies sacri nitet aurea Cætophici,
Dimidio magica resonant ubi Memnone chor-
dæ.
Atque vetus Thebe centum jacet obruta portis.
Illic cærules, hic piscem fluminis: Illic
Oppida tota canem venerantur: nemo Dianam.
Porcum & cæpe nefas violare ac frangere morsu.
O sanctus genus quibus hæc nascuntur in hortis
Numina lanatis animalibus abstinet omnis
Mensa: nefas illic forum jugulare capelle,
Carnibus humanis vesci licet.

Inven, Sat. 15.

For the *Tenterites* bearing an inveterate hatred to the *Combos* their neighbours, for adoring the Crocodile which they hated, fell upon them unawares in their civil janglings at the celebration of their festival; and putting them to flight, cut the hindermost in pieces: whom reeking hot, with heart yet panting, they greedily devoured: The Poet himself an eye-witness of the fact. Such jarres proceeded from their fertility of Gods, differing in each severall jurisdiction: and instituted by their polittick crafty Kings, that busied with particular malice, they should not concur in a general insurrection. Above all they honoured *Isis* and *Osiris*: which fable (too tedious for our proffessed brevity) contained sundry allegories. Amongst others, by *Osiris* they prefigured *Nilus* by *Isis* the Earth made pregnant by the river; and by *Typhon* the Sea. They said, that *Typhon* was vanquished by *Osiris*, in that the River had so repulled the Sea: and by *Typhon* afterward murdered, because at length the Sea doth as it were devour it. Their Priests were next in dignity to the King; and of his Council in all businesses of importance. From amongst them he was chosen: or if of the Souldiery, he forth-with was invested in the High-priesthood, and instructed by them in the mysteries of their Philosophy: delivered under fables, and enigmatical expressions. They drank no Wine, untill the time of *Pamæticus* the last of the *Pharases*; esteeming it to have sprung from the blood of the Giants; in that it provoked the minde to lust, impatience, cruelty, and all the disordered affections that those contemners of the gods were endued with. Of all the Heathen they were the first that taught the immortality of the soule, and the transmigration thereof into another body, either of man or beast, clean or unclean, as it had behaved it self in the former. From whom *Pythagoras* received that opinion, and divulged it to the *Grecians*; who, the better to perfwade, affirmed himself to have been once *Æthalides* the son of *Mercury*: and commanded by his father to ask what he would, immortality excepted: did desire after death to know what had passed in his life, and to have his memory entirely preserved: which by not drinking of *Letho* befell him accordingly. After the death of *Æthalides*, he became *Euphorbus*:

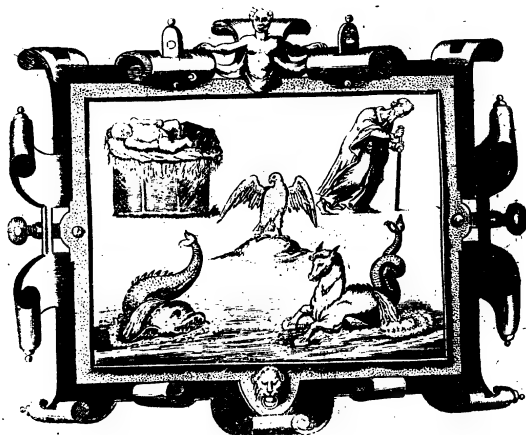
I (remember) at the Warrens of Troy,
Euphorbus was, Pantheus son, and fell
By Menelaus lance. I knew right well
The shield which our left arm us'd to sustain,
As Argos lately seen in Juno's Pane:

Ipse ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram, cui pectore
quondam
Hæc in adverso gravis hæsa minoris Atidae.
Cognovi clypeum lævæ gestamina nostræ.
Nuper Abanteis templo Junonis in Argis,
Ovid. Met. 15.

and then *Hermotimus*, then *Dion*, then *Pyrrhus* a fisherman, and last of all *Pythagoras*. By means whereof he withdrew the *Grecians* from luxury, and possesseth their minds with the terror of ill-doing.

The *Ægyptians* first invented Arithmetick, Musick and Geometry; and by reason of the perpetual serenity of the aire, found out the course of the Sun and the Stars, their constellations; risings, aspects and influences; dividing by the same the year into moneths, and grounding their divinations upon their hidden properties. Moreover, from the *Ægyptians*, *Orpheus*, *Musæus* and *Homer* have fetcht their hymnes and fables of the Gods: *Pythagoras*, *Eudoxus*, & *Democritus*, their Philosophy, *Lycurgus*, *Solon*, and *Plato*, the form of their governments, by which they all in their several kinds have eternized their memories. Their letters were invented by *Mercury*, who writ from the

the right hand to the left; as doe all the *Africans*. But in holy things especially they expressed their conceits by Hieroglyphicks; which consist of significant figures: whereof there yet are many to be seen though hardly to be interpreted. One I will produce for example, said to be pourtrayed within the porch of *Minerva's* Temple in the City of *Sai*:



In this Hieroglyphic the cutter chose rather to follow then reforme an error.

The infant signifieth those that enter into the world; and the old man those that goe out of it: the Falcon, God; the Fish, hatred, because they hated fish that bred in the Sea, which symbolized *Typhon*: and by the River-horse, murder, impudence, and injustice; for they say that he killeth his Sire, and ravisheth his owne damme: which put together importeth; *O you that enter the world, and goe out of it; God hateth injustice.*

At the first they were governed by *Pharaohs* of their own; of whom *Sesostris* was the most famous, and puissant, who entred the Red Sea in Gallies, which he first invented: subdued *Arabia*, and the greater part of *Ethiopia* and *Lybia*. Elated with these beginnings, he affected the Empire of the world: over-running not onely those countries of the greater *Asia*, long after over-come by *Alexander*: but to the uttermost confines of the South and East Continent, extending his conquests. Then inclining West-ward, he vanquished the *Seythians*, and those nations that border on the *Euxine* Sea: passing over into *Europe*, he subdued the *Thracians*. When oppressed by famine, by reason of those more barren countries, and the multitude of his people, he was constrained to give over his enterprizes; and returning by the river *Phasis* over-came the *Geres*: where he left his most tired Souldiers, and supplied his army with the people of that country. Whereof *Flaccus*, describing the doors of the Temple of *Colchis*, figured with the original of the *Colchians*.

Nec minus hic variâ dux laurus imagine Templi,
Ad geminas fert ora fores; cunabula gentis
Colchidos hic, ortusque tuens: ut prima Sesostris
Intulerit Rex bella Getis; ut clade suorum
Terroris; hos Thebas, patriumque reductat ad amnem;
Phasidis hos impositis agris, Colchoïque vocari
Imperet: Arifnoen illi, trepidæque requirunt
Ocia læta Phari, pinguenque sine imbris annum.

Val. Flac. Argon. l. 5.

In the vanquished countries he erected pillars, wherein were engraven (besides the acts that he had done) the figures of men, and on divers, the privities of a woman: to testifie

Delighted with the various imagery,
Upon the two-leav'd doves he throws his eye,
And views the Colchians stem: how first on Geres
Sesostris warr'ds how friggled with defeats,
Those he transports to Thebes, and famed Nile,
These plants in fields of Phasis, and doth stile
It Colchidos: they led to Arifnoen towers,
Pharus delights, and earth rich without showers.

testifie the valour of cowardize or the conquered. At his return into *Egypt* on (some) dayes, he was drawn by tributary Kings unto the Temples of his gods, which he had adorned with their spoils. He caused many trenches to be cut thorow the land, and some of them navigable. Whereby un-profitable marshes were drained; the country strengthened; traffick made easie; and such places relieved as laboured with the penury of waters. He attempted to have made a navigable chanel I between the Red Sea, and the River; afterwards seconded by *Darius*: but both defisted upon the like suspitions. For that Sea was found to lie higher then *Egypt*: which made them misdoubt, that it would either drown the country, or else by mixing with the *Nilus*, disseale on his waters. The marks of their proud endeavours are at this day extant: nevertheless, in some sort long after effected by *Philadelphus*. *Cambyses* was the first that made them stoop to a forain yoke, who over-threw their temples, and massacred their Priests, after that with his own hands he had wounded their *Aspi*: deriding their subverted and bleeding gods; of them, and of themselves such infirm protectors. For which they reported that he became from thence-forth mad, and had such ill successe in his succeeding expedition.

* The *Ethiopian*,
who are said ordinarily to live unto 120 years.

Furious *Cambyses* to the * long-liv'd went:
Fed with the slaughter of his own half-spent;
Return'd into the East

Veranus in ortus
Cambyses longi populus pervenit ad zvi:
Defecuisse populo, & passus esse suorum
redit
Lucan. l. 10.

In the time of *Darius* that was called *Nothus*, they expelled the *Persians*, and againe were governed by Kings of their own. But *Ochus* reduced them unto their former obedience: continuing so, untill *Alexander* the Great with the rest of the world subdued that countrey. After whose death, in the division of his Empire, *Egypt* fell to *Ptolemæus* the son of *Lagus*, and continued in his family for the space of two hundred and four years ten Kings, and all of that surname, succeeding each other. *Philadelphus* being the second in descent, but first in glory; then *Evergetes*, *Philopater*, *Piphanes*, *Philometer*, *Physcon*, (so called for his deformitie) *Lachares* and *Auletes*: who left his son *Dionysius*, together with *Cleopatra*, the co-heirs of his scepter. But her, her brother banished,

Last of the *Lagi*, worst: now to leave State
To thy incestuous sister, life to fate.

Ultima *Lage* stirpis, perituraque prole
Degener incestæ sceptris effuse fororis.
Lucan. l. 8.

Who trust up in a mattress, and conveyed by night into a little boat unto the lodging of *Caesar* lately pursuing *Pompey*, and then his murderers: with her bewitching blandishments prevailed so well, that he conquered the conqueror. A fatal monster unto *Rome* and like *Sejanus* his horse unto her wretched lovers: yet made the end unto her life un-answerable.

Who seeking nobly how to die,
Not like a woman, timorously
Avoids the sword: nor with swift oars
Soughs Niles abstruse and un-trac'd shores;
That with a clear brow durst behold
Her down-cast state: and un-controul'd
By horror, offer her firm breast
To touch of Aspes, and deaths arrest.
More brave in her deliberate end,
Great-sould, digdaining to descend
To thrall-dome, and a vassal's goe
To grace the triumph of her foe.

Quæ generosus
Pecore quærens, non muliebrit
Expatit ensem, nec latentes
Classe citare paravit oas.
Auss & jacemem viscere regiam
Vultu sereno fortis, & asperas
Trachare serpentes: ut atrum
Corpori combiberit venenum.
Deliberata morte ferocior.
Sævis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.

Hor. l. 1. Od. 37.

Her tragedy acted; *Octavius Caesar* reduced *Egypt* into the form of a Province. Under the *Roman* bondage they received the Christian liberty, by the Ministry of *S. Mark*, the Evangelist. In the division of that Empire they became subject to the *Constantinian* Emperours. But the *Egyptians* soon weary of their oppressions, (not long after the impolitory of *Mahomet*) as some say, called in the *Saracens* to assist them in the expulsion of the *Greeks*; But howsoever they were expelled by *Hamro* General to *Omar* the second *Mahometan* high Priest, in the year 635. Who onely imposing a tribute, afforded unto all the liberty of Religion: So *Egypt* became subject unto the *Caliphs*

Caliphs of Babylon, untill they set up a *Caliph* of their own: yet reputed for schismaticall. Three hundred and two years the *Egyptian Caliphs* continued: untill the time of *Almericus* the first King of *Jerusalem*. By him invaded, the *Caliph* intreated aid of the *Sultan of Syria*: who sent him *Saracco*, that repelled the Christians; and by murdering the assisted, usurped his sovereignty. To him succeeded *Saladine* the utter subverter of the Holy-land. Who dying forbade all funeral pompe, save onely a shirt to be carryed about on the point of a spear, with this proclamation:

Great *Saladine* the conquerour of the East,
Of all the state and glory he possest,
(O frail and transitory good!) no more
Hath born away, but that poor shirt he wore.

Seventy and six yeers that Kingdome continued with the *Turks*, untill the reign of *Melec-sala*: who often foiled by the Christians, having lost most of his men, and distrusting the *Egyptians*, bought a multitude of *Circassian* slaves (a people bordering on the *Euxine* Sea, heretofore called *Getes*) of the *Tartars* which then had over-run that Nation. These he armed; and by their valour not onely freed his country, but gave the *French* men a fearful overthrow, taking King *Lewis* prisoner hard by *Damietta*. But these slaves a-while after murdered *Melec-sala*, and elected a *Sultan* of their own, tyrannizing over the naturall Inhabitants, and still maintaining their power, by the yearly purchase of *Circassian* children, brought unto *Alexander* by Rovers and Merchants. These they instructed in the *Mahometan* law, and exercise of armes; the son not succeeding the father, neither in Empire nor military profession: no nor so much as in the name of a *Mammaluke*. Dreadfull in power, and abounding in riches, for two hundred and seventy yeers they upheld that government. Overthrown at length by *Selimus* the first *Turkish* Emperour, and after sundry doubtfull and mortall conflicts utterly extinguished; together with their lives, they lost their dominion to the conqueror. In whose posterity it remaineth at this day: and is now governed by a *Bassa* who hath his residence in *Cairo*, and commandeth as an absolute Sovereign. Under whom are sixteen *Sancsacks*, and an hundred thousand *Spachies*. The revenues of this little country amounting to three millions of *Shariffes*. The great *Turk* having one (viz. four hundred thousand disbursed yearly in sugar, and rice, and sent to *Constantinople*: the residue left overland with a guard of six hundred souldiers for fear of the *Florentine*;) another million is spent in payes, and in setting forth the *Caravans* unto *Mecha*: the third hath the *Bassa* for the supportance of his own estate, and entertainment of his dependants. But this is little in regard of that which was raised thereof in the reign of *Auletes*, who received seven millions and a half of Crowns, much more supposed to have yielded to the more provident *Romans*.

The *Bassa* now being, and called *Mahomer*, is a man well stricken in yeers, of a sower and inflexible nature. At his first entrance he cut off the heads of foure thousand *Spachies*, that had borne themselves too insolently, and committed many outrages and extortions. He sent the great men that bore over-much sway, unto *Constantinople*: those that refused to goe, he caused to be strangled; using the aid of the *Arabians* (who justly hated the other) in all his executions. If a robbery be committed, and the thieves escape, such as are appointed to guard those quarters, doe suffer in their stead; inasmuch as often they attach poor innocents, when they cannot apprehend the guilty, to deliver themselves from punishment. They bore holes thorow the condemned's arms, stretch wide on staves; in which are candles stuck, that burn down into the flesh; and are led in that manner thorow the City unto the place of execution. Others are stript of their skins, yet live in horrible torment so long as the executioners steel offends not the navel. Drunkenness is punished with death; and all disorders so severely lookt into, that I think in no other place you shall see so few among such a multitude of people. The malice his rigour procured, had caused himselfe to confine himselfe to the Cattle for a twelve month before our coming to *Cairo*; but his government is so well approved by the *Grand Signior*, that to do him the more honor, he hath given him his daughter in marriage, a child of four yeers old, which hath been solemnized with all possible ceremonies. One thing more is in him praise-worthy; that he will hardly suffer a Christian to turn *Mahomer*, either out of the dislike of his own religion, or knowing well that they doe it onely for commodity and preferment.

Egyp

Egypt is now divided into three Provinces; that which lies South of *Cairo*, is called *Sahid*: that between *Cairo*, *Rosetta*, and *Alexandria*, *Errissa*: and that between *Cairo*, *Damietta*, and *Tenese*, *Maremma*. *Sahid* exceedeth the rest in line, and all sorts of pulles, poultriey, and cattell: *Errissa* in fruits, and rice, and *Maremma* in corrons, and sugar. The inhabitants of *Errissa* and *Maremma* are more civill then those of *Sahid*, as more conversing with forainers; *Sahid* being onely reformed unto by a few *Ethiopianians*. The *Pharoos* and ancient *Egyptian* Nobility did reside in *Sahid*, the *Prolemies*, in *Errissa*; the *Romans*, and *Greeks* along the sea-coasts. But the *Mahometans* made the midst of the Land the seat of their Empire, both the better to keep the whole in subjection, and for fear of the Christians invading the the maritim places. The *Egyptians* of the middle times, were a people degenerating from the worth of their ancestors; prone to invocations, devoted to luxury, cowardly, cruell; naturally addicted to scoffe and to cavill, detracting from whatsoever was gracious and eminent. Those that now inhabit the country are for the most part *Moores*, *Turks* there are many, and *Jews*, which reside onely in Cities, store of *Arabians*, and not a few *Negroes*. Of *Christians* the native *Copies* are the most in number: some *Greeks* there be, and a few *Armenians*.

The *Egyptian Moores* (descended of the *Arabians*, and understanding each other) are men of a mean stature, tawny of complexion, and spare of body; shrill-tongued, and nimble-footed; naturally industrious, affecting more their profit then their ease, yet know they how to live of a little, as in nothing riotous. Rather crafty are they then wise; more observant then faithfull: and by much more devout then the *Turks* in the *Mahometan* Religion. In learning they are utterly ignorant. Amongst them none are noble: few admitted to the souldiery, (not suffered in towns to wear weapons) not any to Magistracy. In Cities the best of them exercise merchandize: rich by means of their traffick with the *Indians*; yet that decayed since our East-Indian voyages; inasmuch as spices brought out of the *Levant* heretofore, are now with profit brought thither by our Merchants. In habit they differ little from the *Turks*, excepting some of the younger sort, who wear side coats of linnen (the ancient habit of that country) girt to their waistes, and towels thrown about their necks of the same. (Divers of the *Negroes* wear vests like surplices.) The poorer people wear long garments of hair, streakt black and white; in the winter, side-coats of cotten. The beggers by fingring, both get relief, and comfort their poverty; playing withall upon drums which are fashioned like sives. A number here be afflicted with sore-eyes, either by the reflecting heat, the salt dust of the soyle, or excessive vengery: for the pocks are uncredibly frequent amongst them. The women when out of their houses, are wrapt from the crown of the head to the foot in ample robes of linnen, spreading their armes underneath to appear more corpulent. For they think it a speciall excellency to be fat; and most of them are so: so in frequenting the *Bannias*, for certain days together, wherein they use such diet and frictions as daily use confirmeth for effectuall. They cover their faces with black cypresse bespotted with red. Their under garments are of lighter stufes then the *Turkish*, but not differing in fashion. The better sort wear hoopes of gold and silver about their armes, and above their ancles: others of copper; with pieces of coyn half covering their fore-heads; and plates hung about their necks, &c. Both men and women do brand their armes for the love of each other. Divers of the women I have seen with their chinnies distained into knots and flowers of blue, made by pricking of the skin with needles, and rubbing it over with ink and the juice of an herb, which will never wear out again. They have quick and easie labour, bearing heretofore often two, and sometimes three at a burthen: though also born in the eighth month living; rarely, if self-where heard of. In the adjoining desarts of Saint *Macario*, a plant there is, low, leave-lesse, brown of colour, branched like corall, and closed at the top: this in the time of the labour of women, they set in water in some corner of the room, which strangely displaith: procuring (as they generally conjecture) easie deliveries. The country people doe follow husbandry. They are not long in dressing themselves, being onely wrapt in a russet mantle: nor have the women any better coverture: hiding their faces with beauly clouts, having holes for their eyes; which little is too much to see, and abstain from lothing. Over their shalies the men wear rounds of stiffened russet: to defend their brains from the piercing fervor. A people breaths not more savage and nasty; cruelt with dirt and stinking of smoke, by reason of the fuel, and their houses which have no chimnies. Some of them dwell under beggerly tents, and those esteemed of the old inhabitants.

But

Having the same stamp with the Sultanie, the name of *Cairo* added where it is coyned; of better value, in that of silver gold by two or three Aspers.

Stereus be-
minim.

But the *Copties* are the true *Egyptians*, retaining the name of *Captus* that ancient City a Territory, a little below, and on that side the River where once stood *Thebes* against the Island of the *Temerites*. The name signifieth Privation; so called for that there *Ips* cut off a lock of her hair, and put on funerall garments for the death of *Ofiris*. Others will have them so called in regard of their circumcision. These, as I said, are Christians notwithstanding they are circumcised: whereof they now begin to be ashamed; saying, That in the country they are therunto compelled by the *Moors*, and in Cities where secure from violence, they use it not: howbeit, doing it rather, in that an ancient custome of their nation (mentioned by *Herodotus*) then out of Religion. They were infected with that heresie of one nature in Christ, long before *Jacobus* (of whom now named, and of whom we shall speak hereafter) divulged it *Syria*. At this day they profess him to be perfect God and perfect man; yet dare not distinguish his natures, for fear of dividing his person. They baptize not their children until forty dayes old. On Saturday presently after midnight they repair to their Churches, where they remain well-nigh untill Sunday at noon; during which time they neither sit nor kneel, but support themselves upon crutches. The Priest is veiled and vested in linnen, having two or three boyes apparelled alike, and questured from the rest of the people, to assist him; for they conferre inferior Orders upon children. They sing over most part of the *Psalmes of David* at every meeting, with divers parcels of the old and new Testaments; the latter as written by *Nicomedes*: some in the *Coptike* language, understood but by few, most in the *Moresco*. Often both Priest and people conjoineth a red cloth (under which, I suppose, is the Sacrament) which they administer in both kinds, and give it to Infants presently after Baptisme. In the Churches they have the picture of our Saviour, and the blessed Virgin, but not over their Altars; nor for any thing I could perceive doe they reverence them. In certaine chests they preserve the bones and ashes of such as have turned *Mahometans*, and afterwards recanted, for which they have suffered Martyrdom. At their entrance they kiss their hands and lay them upon one another; the women in grated galleries separated from the men. Extreme-unction, Prayer for the dead and Purgatory, they admit not of. The *Roman* Church they hold for heretical, and reject all generall Councils, after that of *Ephefus*. Yet a multitude of late have been drawne to receive the Popish Religion (especially in *Cairo*) by the industry of Friars; having had the *Roman* Liturgy sent them from *Rome*, together with the Bible, in the *Arabicke* language. Of *Alexandria* hath the Patriarch his name; but his aboad is in *Cairo*. Six dayes journey above *Cairo* up the River, they have a great City called *Saier*; where Christ and his Mother, was said to have made their abode untill the death of *Herod*: unto which, growing old and sickly, they repair, as desirous to die there: where there is a goodly Church, though something ruinous: built by *Hellen* the mother of *Constantine*, and consecrated to the blessed Virgin. They never eat in the day time during the Lent, but on Saturdays and Sundays. They wear round caps, towels about their necks, and gowns with wide sleeves, of cloth, and stufes lesse ponderous. These live in more subjection then the *Moors*, by reason of their religion: and pay yearly a certain sum for their heads to the *Bassa*. Ignorant they are in the excellencies of their ancestors, but retaining their vices. Some of them profess some knowledge in Magick: being but jugglers, compared with the former, by whom such miracles were effected.

An incredible number of Cities are reported by Authors to have been in this country: of whom the most famous were *Syene*, (now *Assua*) seated under the Tropick of Cancer (in which was a well of marvellous depth, en lightened throughout by the Sun, in the Summer Solstice:) the Regall *Thebes* destroyed by *Cambyses*; eighty furlongs long, and built all upon vaults:

Qua centum portarum sunt: ducenti autem per unam
quamque.
Viri egrediantur cum equis & curribus.
Libi multæ in domibus opes reconditæ jacent.
Hom. lib. 9.

With hundred gates: through each two hundred may
On chariots hundred passe in fair array;
Whose houses much hid treasure hold.

(called after, the City of *Jupiter*, now shewing some few foundations and reliques of old glories:) *Memphis*, *Babylon*, and *Alexandria*: whether it is high time that we return. Alter *Alexander* had subdued *Egypt*, determining to build a City that might preserve his memory, and to plant it with *Grecians*; he made election of his Promontory: advised

(as it is said) therunto by *Homer* in a dream, who seemed to pronounce these verses.

An (the there is by surging seas embred
Which men call *Pharus*, before *Egypt* plac'd.

Insula deinde quædam est valde undosa in Ponto;
Ægyptum ante (Pharum vero ipsam vocant.)
Odyss. l. 4.

The platform for want of chalk, was laid out with iron; prognosticating thereof by her ensuing felicity; drawn in the figure of a *Macedonian* cloak; and afterwards walled by *Philadelphus*. The sides stretching out in length, contained in diameter three thousand seven hundred paces; those in the latitude, a thousand contracted at the ends by narrow *Isthmuses*; here bounded with the lake and there with the sea. The contriver; and over-icer of the work was *Dinocrates*. From the gate of the Sunne, unto that of the Moon, on each side of the way (good ranks of pillars) in the middle spacious Court, set into by a number of streets; inasmuch as the people that passed thoroughout, in some sort did seem to have undertaken a Journey. On the left hand of this Court, that part of the City which was named of *Adrianus*; being as it were a City of itselfe, whole beauty did herein differ: for look how far those columns directly extended in the former, so did they here; but obliquely placed. So that the sight suspected, thatrow, multitudes of ways, and ravished with the magnificency thereof, could hardly be finished. A wonderfull adorning therunto were the Fannes and regal palaces possessing over-nigh a fourth part of the City; for every one did strive to adde some ornament as well to the houses of their Kings, as to the Temples of their Gods: which stood on the East side of the City; adjoining, and participating one with another. Amongst the which was that famous *Academy* surrounded by *Philadelphus* and endowed with ample revenues: planted with such as were eminent in liberal Sciences, drawn thither by rewards, and cherished with favours. He called the Philosophy of the *Pythagoreans* (before all one peculiar to the Priests) to be divulged in Greek for the benefit of Students. Hee procured seventy of the principal learned amongst the Jews to translate the Bible, called at this day the *Septuagint*: And crossed that renowned Library furnished with seven hundred thousand volumes, but it long after by a fire that time when *Cesar* was driven into a narrow exigent by the multitude of attacks of *Micheles*, renewed and augmented by the *Romane* Emperours: it flourished untill the *Mahometans* subdued *Egypt*, and subverted all excellencies with their barbarisme. Within a *Seraglio* called *Serapim*, belonging to the Palaces, the *Pittolemies* had their pulpares, together with *Isidorus* the Great.

Of *Macedon*, in sacred shall possesse
And under high piles to all times rest.

Cum tibi sacro *Macedon* sepulchrum in antro,
Et regum cineres extinctæ montis quietunt.
Lucan. l. 6.

For *Ptolemy* the son of *Sadus* took his corps from *Perdiccas*: who bringing it from *Babylon*, and making for *Egypt*, with intention to have seized on that Kingdom, upon his approach was glad to betake himself into a desert Island, where he felt thrust thorough with javelins by the hands of his Souldiers; who brought the body unto *Alexandria*, and buried it in the place aforesaid: then inclosed in a sepulchre of gold. But *Cyriades* the *Cyprian*, espousing the eldest daughter of *Antioch*, and in her right possesse of the Kingdom, (he being elected Queen) dispoyled the body of that precious coverture: when forthwith strangled by *Cleopatra*, he lived not to enjoy the fruits of his covetousnesse. After that it was covered with glass, and so remained untill the time of the *Sackens*. There is yet here to be seen a little Chappell, within a tombe, much honoured and visited by the *Mahometans*, where they beseech their almes; supposing his body to lie in that place: himselfe reputed a great Prophet; they being so informed by their *Alcoran*.

Against the City stands the Ile of *Pharus*, which was joynted to the Continent by bridge (that also served to support an Aquaduct) thorow which boats passed from one haven into another, both made by the benefit of the Island. In a promontory thereof on a rock environed by the sea, *Philadelphus* caused a tower to be built of a wonderfull height; ascending by degrees, and having many Lanterns at the top, wherein lights burned nightly for a direction to such as sailed by sea. For the coasts upon both sides being rocky, low, and hard to passe, could not otherwise be approached without eminent danger. Yet divers times the multitude of lights appearing as of one, and mistaken for a star, produced contrary effects,

Now called
Pharos.

Acrotati-
at Prom.

to the promised safety. This had the repute of the Worlds seventh wonder, named after the name of the Island. At this day a general name for such as serve to that purpose, *Softratus* of *Gynder*, the ambitious architect, ingaved thereupon this inscription: *SOSTRATUS OF GYNDER TO THE GODS DEXIPHANES, TO THE GODS PROTECTORS FOR THE SAFEGUARD OF SAILERS*; which hee covereth with plaister, inscribing the same with the name, and title of the King: that that soon waiting, his own written in marble might be celebrated eternally. This promontory stretching neer unto that of the opposed Continent, doth make a narrow entrance into a dangerous haven, called the Port of the Tower: before, and within there being many rocks, some covered, and others eminent, which continually trouble the repulsed waters. That on the other side, called the chained-up Port, more secure then convenient, is now onely reserved for the *Turkish* galleys.

On the South-side of the City, and not far removed, is the lake *Mareotis*, in time past resembling a Sea both in greatness and profundity. Made by the labour of man, as *Herodotus* conjectures by the two Pyramids in the middle: being as farre under the water as above: that above surmounting it fifty paces. On each there stood a Colossus of stone, adding as much more to the height of the visible building. These were the sepulchres of King *Moris* and his wife, who is said to have digged that lake, which naturally produces no water; having a dry and sandy bottom; but replenished yearly by the in-undations of *Nilus*, let in by sundry channels; at whose mouthes were flood-gates, to moderate the excess of ebbs and over-flows: increasing for six months together, and for as long diminishing. A work of excessive charge, and incredible performance. To this not much inferior adjoyneth the Labyrinth; in the midst whereof were thirty seven Palaces, belonging to the thirty seven Jurisdictions of *Egypt*; (whereof ten were in *Thebaïs*, ten in *Delta*, and seventeen in the middle *Region*) unto which resorted the severall Presidents to celebrate the festivals of their gods (who had therein their particular Temples; moreover fifteen Chappels, containing in each a *Nemiss*) and also to advise of matters of importance concerning the generall well-fare. The passages therunto were thorow caves of a marvellous length; full of winding paths as dark as hell, and roomes within one another; having many dores to confound the memory, and distract the intention; leading into inexplicable error: now mounting aloft, and again re-descending, not seldom turning about walls infolded within one another in the forme of intricate mazes, not possible to thred, or ever to get out without a conductor. This building more under the earth then above, being all of massie stone, and laid with that art that neither cement nor wood was employed thorowout the universal fabrick. The end at length attained to, a pair of staires of ninety steps conducted into a stately Portico, supported with pillars of *Theban* stone: the entrance into a spacious hall (a place for their generall conventions) all of polished marble, adorned with the statues of gods and men; with others of monstrous resemblances. The chambers were so disposed, that upon their opening, the dores did give reports no lesse terrible then thunder. The first entrance was of white marble, within thorowout adorned with marble columns, and diversity of figures. By this defigured they the perplexed life of man, combred and intangled with manifold mischiefs, one succeeding another: thorow which impossible to passe without the conduct of wisdom, and exercise of unfainting fortitude. *Dedelus* was said to have imitated this in that which he built in *Greece*; yet expressing hereof scarce the hundred part. Who so mounted the top, should see as it were a large plain of stone: and withall those seven and thirty Palaces, environed with solid pillars, and walls consisting of stone of a mighty proportion. At the end of this Labyrinth there stood a square Pyramid of a marvellous breadth, and answerable altitude: the sepulchre of King *Ismander*, that built it. About this lake grew excellent wines, and long lasting.

Gemmae capaces
Excepere murem sed non Marceitos urae
Nobile, sed paucis sensum cui consultis annis.
Lucan. 8.

This lake afforded another haven unto the City, then that of the Sea more profitable by reason of the commodities of *India*, the *Arabian* Gulph, and up-land parts of *Egypt*, brought down by the convenience of that passage by channels now utterly

utterly ruined. And the same by a narrow cut was joynd unto another lake, far less, and neerer the sea: which at this day too plentifully furnisheth all *Turkie* with salt-petre. Between the lesse Lake and the City, there passeth an artificial chanel, which serveth them with water (for they have no wells) in the time of the deluge: conveyed by conduits into ample cisterns (now most of them fenny for want of use, and occasion of much sickness in the summer) and so preserved untill the succeeding overflow. For *Alexandria* was all built upon vaults, supported with carved pillars one above another, and fitted with stone; inasmuch as no small proportion thereof lay concealed in earth, consider we either the cost or quantity.

Such was this Queen of Cities and Metropolis of *Africa*: but

Al how much different is

Thai: Niobe from this!

Heu quantum Niobe, Niobe distabat ab illa!

Ovid. Met. l. 6.

who now hath nothing left her but ruines, and those ill witnesses of her perished beauties: declaring rather, that townes as well as men, have their ages and destinies. Onely those walls remain which were founded (as some say) by *Ptolemy*, one within another, imbattelld and garnished with three-score and eight turrets; rather stately then strong, if compared with the modern. Yet these, by the former descriptions, and ruines without, appear to have immured but a part of the City. After that destroyed by the *Saracens*, it lay for a long time wast: untill a *Mahometan* Priest, pronouncing (as he said, out of *Mahomets* Prophecies) indulgences to such as should re-edifie, inhabit, or contribute money thereunto within certain days, did in a short season re-people it. But a latter destruction it received by the *Cypriots*, *French*, and *Venetians*, about the time that *Lewis* the fourth was enlarged by the *Sultan*, who surprized the City with a marvellous slaughter. But hearing of the approach of the *Sultan*, (who had raised a great army for their relief) despairing to maintain it, they set it on fire, and departed. The *Sultan* repaying the walls as well as he could, built this Castle that now stands on the *Pharus*, for the defence of the haven; and brought it to that state wherein it remaineth. Sundry mountains are raised of the ruines, by Christians not to be mounted; lest they should take too exact a survey of the City: in which are often found (especially after a shower) rich stones, and medals engraven with the figures of their gods, and men, with such perfection of art, as these now cut, seem lame to those, and un-lively counterfeits. On the top of one of them stands a watch-tower, where continual sentinell is kept, to give notice of approaching sails. Of Antiquities, there are few remainers: onely an Hieroglyphicall Obelisk of *Theban* marble, as hard well-nigh as *Porphyrie*, but of a deeper red, and speckled alike, called *Pharaohs Needle*, standing where once stood the palace of *Alexander*: and another tying by, and like it, half buried in rubbish. Without the walls on the South-west-side of the City, on a little hill stands a Columae of the same, all of stone: eighty six Palms high; and thirty six in compasse, the Palme consisting of nine inches and a quarter, according to the measure of *Genna*, as measured for *Zigal Bessa* by a *Genoise*: set upon a square cube (and which is to be wondered at) not half so large as the foot of the Pillar: called by the *Arabians*, *Hemadelaor*, which is, the Columne of the *Arabians*. They tell a fable, how that one of the *Ptolemies* erected the same in the furthest extent of the haven; to defend the City from Navall incursions, having placed a Magicall glasse of steel on the top; of vertue (if un-covered) to set on fire such ships as sail'd by. But subverted by enemies, the glasse lost that power; who in this place re-erected the Column. But by the Westerne Christians it is called, The pillar of *Pompey*; and is said to have been reared by *Cesar*, as a memoriall of his *Pompeian* victory. The Patriarch of *Alexandria* hath here a house adjoining to a Church, which stands (as they say) in the place where Saint *Mark* was buried, the first Bishop and Martyr: who in dayes of *Trajan*, haled with a rope, was brought to the place called *Angeler*, was there burned for the testimony of *Christ*; by the idolatrous Pagans. Afterward his bones were removed to *Nice* by the *Nestors*; he being the Saint and Patron of that City. There be at this day two Patriarchs; one of the *Greeks*; another of the *Circumcised*, the universal Patriarch of the *Coptic* and *Assini*. The name of the *Greek* Patriarch now being, is *Cyril*; a man of approved verbe and learning; a friend to the reformed Religion; and opposing the contrary, saying, That the differences between us and the *Greeks*, be but shells; but that there are kernels between them and the others. Of him something more shall be spoken hereafter. The buildings now be-

ings, are mean and few, erected on the ruins of the former: that part that lyeth along the shore inhabited onely, the rest desolate: the walls almost quadrangular; on each side a gate, one opening towards Nilus, another regards Mariutis, the third the desert of Barca, and the fourth the haven. Inhabited by Moors, Turks, Jews, Coptis, and Grecians, more in regard of Merchandize, (for Alexandria is a free port, both for friend and enemy) then for the conveniency of the place: seated in a desert, where they have neither tillage nor pasturage, except what borders on the lake; that little, and un-husbanded: yet kept they good store of goats, that have ears hanging down to the ground, which feed amongst the ruins. On the Isle of Pharos, now a part of the continent, there stands a Castle, defending the entrance of the haven; which hath no water but what is brought upon Camels from the cisterns of the City: this at our coming in, as is the use, we saluted with our ordinance. As many of us as came ashore, were brought to the Custome-house, to have our selves, and our vasaifas searched: whereto in the hundred is to be paid for whatsoever we have, and that in kind, onely money pays but one and a half; whereof they take an exact account, that thereby they may aim at the value of returned commodities; then paying eleven in the hundred more, even for such goods as are in property un-altered. At so high a rate is this free traffick purchased: the Mahometan here paying as much as the Christian. The customes are farmed by the Jews, paying for the same unto the Bassa twenty thousand Madcins a day, thirty of them amounting to a Royall of eight. Wee lodged in the house of the French Consul, unto whose protection all strangers commit themselves. The Cane lockt up by the Turks at noons and at nights, for feare that the Franks should suffer or offer any outrage. The Vice-consul keeps a table for Merchants: the Consul himself a Magnifico, lesse liberal of his Presence, then industrious to pleasure; yet rather stately then proud; expecting respect, and meriting good will: that was a Priest, and would be a Cardinall; with the hopes whereof they say, that he feasteth his ambition. By him wee were provided of a Janizary for our guard unto Cairo: his hire five pieces of gold, beside his own diet, and his mans; with provision of powder. For our asses (not inferiour in this countrey unto horses for travell) half a thariffic piece for our camels a whole one. At the gate they tooke a Madein a head, for our selves and our asses, so indifferently do they prize us: through which wee could not passe without a Tescuria from the Cadets, the principall officer of this City.

On the second of February in the afternoon we undertook our journey: passing thorow a desert producing here and there a few un-husbanded Palmes, Capers, and a weed called Kall by the Arabs. This they use for fuel, and then collect the ashes, which crusht together like a stone, they sell in great quantity to the Venetians: who equally mixing the same with the stones that are brought them from Pavia by the river of Ticinum, make thereof their crystalline glasses. On the left hand we left divers ruinous buildings, once said to have been the royall mansion of Cleopatra. Beyond which stands Bucharis; once a little, but ancient City; now onely shewing her foundations: where grow many Palmes which sustain the wretched people that live thereabout in beggerly cottages. There on a rock a tower affordeth light by night to the sailer, the place being full of danger. Anon we passed by a guard of Souldiers, there placed for the securing of that passage; paying a Madein for every head. Seven or eight miles beyond, we ferried over a Creek of the Sea. On the other side stands a hand-some Cane, not long since built by a Moore of Cairo, for the relief of travellers, containing a quadrangle within, and arched underneath. Under one of these arches we reposed; the stones our beds, our fardels the bolsters. In such like places they unload their merchandize, refreshing themselves and their camels with provision brought with them, secured from thieves and violence. Giving a trifle for oil, about mid-night we departed, having here met with good store of company; such as were allowed travelling with their matches light, and prepared to receive all on-fets. The Moores to keep themselves awake, would tell one tale an hundred times over. By the way again, we should have paid Caphor, but the benefit of the night excused us. Travelling along the sea-shore, and at length inclining a little on the right hand, before day we entered Rosetta, repairing to a Cape belonging to the Franks. Our best entertainment an under-room, musty, without light, and the un-wholsome floor to lie upon.

This City stands upon the principall branch of the Nile, (called heretofore Camopus), which about some three miles beneath dischargeth it selfe into the sea. Having here (as at Damietta) his entrance crossed with a barre of sand, changing according to

to the changes of the winds, and beathing of the surges, in such sort that the vessels that passe over, are made without keels, having flat and round bottoms: a ploe of the town there sounding all the day long, by whose directions they enter, and that so close unto him, that one leaps out of that boat into the other, to receive pilorage, and returneth swimming. The Jerbies that can passe over this barres, may, if well directed, proceed unto Cairo: Rosetta (called Rasid by the Egyptians) perhaps derived of Ras: which signifieth Rice, and so named for the abundance that it uttereth; (they here shealing monthly three hundred quarters) was built by the slave of an Egyptian Caliph. The houses are all of brick, not old, yet seeming ancient: flat-roofed, as generally all be in these hotter countries, (for the Moores use much to lie on the tops of their houses) jutting over aloft like the poops of ships, to shadow the freers that are but narrow, from the Sins reflections. I think no place under heaven is better furnished with grain; flesh, fish, sugar, fruits, roots, &c. Raw hides are here a principall commodity, from hence transported into Italy.

In this place, or not much below it, stood that infamous City of Camopus: so called of Camopus Menelaus his plot, there buried by his master, who on these coasts had suffered ship-wrack. For of all the Princes of Greece that survived the Trojan wars, not one but mis-carried: either by incensed Seas, or domesticall treasons. As they fain through the rage of Minerva their late protectresse, for the rape of Cassandra, committed in her Temple; and angry Gods, the bootlesse favourers of subverted Ilium;

— This know
Eubœan rocks, Minerva's adverse starre
And vengefull Caphæus. From Troyes warre
Toſt unto ſundry ſhores, to that ſar land
Serap's d Menelaus, here Proteus columnes ſtand.

— Sic triſte Minerva
Sidus & Eboice cautes, ultorque Caphæus;
Milicia ex illa diverſum ad litus abacti.
Aridos Protei Menelaus ad iſque columnas
Extalar, &c.
Ving. An. 1721

For Proteus then was King of Egypt: by whom friendly entertained, after eight yeers wandering he returned in his country. Of this place thus speaketh that Prince of Poets.

Happy inhabitants of Greek Camopus
Where Nile all over ſpreads with his high flow,
Who are their fields in painted frigors row.

Nem qua Pellæ gens fortunata Canopi
Accolit effuſo, vagantem ſumme Nilum
Et circum pius ſpectat ſua iura phaceli.
Ving. Georg. 1. 4.

Throughout the world notorious for luxury, and practised variety of effeminacy, and beaſtineſſe. Whereof the Satyre then, dwelling in the Province of Thebais,

The barbarous crue of deſans d Camopus
Make not the luxury here ſeen by us.

— Luxuria quantum ipſe noravi
Barbara ſamoſo non cedit turba Canopo.
Juv. Sat. 5.

For within Camopus stood the Temple of Serapis: to whose often festivalls resorted a world of people from Alexandria down the artificiall chanel. Which day and night were well-nigh covered with painted boats, fraught with men and women: charming amors, and dedicating their behaviours to the excess of liberty. Of which Pappinins excusing himself thus he

Nor, trading did in lowd delights delight
Of Phœbian barge, nor boyes exquisite
In inſanities of Nile, whoſe tongues conſent
Uma iboy geſtures; both like impudent.

Non ego mercatus Phœria de puppe loquaces
Delicias, doctumve ſui convivia Nilit
Infancem, lingueque ſimul ſalibuſque protervum
Dilexi.
Sigris 1. 5.

The City it self containing divers lakes, in which were bowers and places of solace, agreeable to their vanities. Amongst whom (saith Seneca) whoſo avoided vice, avoided not infamy: the very place administering a ſuſpicion.

The next day but one that followed, we imbarqued for Cairo, in a Jerbie unto which seven water-men belonged; which we hired for twelve dollars. This arme of the Nile is as broad at Rosetta, as Thames about Tibbury; straightning by little and little, and then in many places so shallow, that oft we had much ado to free our selves from the flats that had ingaged us: the water being ever thick, as it lately troubled;

troubled; and passing along with a rude and un-slowly current: Ten miles above *Alexandria* is that out of the River which runs to *Alexandria*. By the way we often bought as much fish for six pence, as would have satisfied twenty. On each side of the River stand many Towns, but of no great esteem, for the most part opposite: but partly of brick, and partly of mud; many of the poorer houses appearing like Bee-hives: seated on little hills thrown up by the labour of man, to preserve them and their cartell in the time of the over-flow. Upon the banks all along are infinite numbers of deep and spacious vaults, into which they do let the River; drawing up the water into higher cisterns, with wheelies set round with pitchers, and turned about by Buffaloes. From whence it runs along in little trenches made upon the ridges of Banks; and so is conveyed into their severall grounds, the country lying all in a level. The winds blew seldom favourable: in so much as the poor *Moor*, for most part of the way, were enforced to hale up the boat; often wading above their middles to deliver it from the shallows. At every enforcing of themselves (as in all their labours) crying *Elough*: periwaded that God is near them when they name him; the devill farre off, and all impediments lessened. Of these it is strange to see such a number of broken persons; so being by reason of their strong labour and weak food. The pleasant walks which we had on the shore, made our lingering passage lesse tedious. The fruitful soile possesing us with wonder; and early maturity of things, there then as forward as with us in June; who begin to reap in the ending of March. The sugar canes served our hands for staves, and sealed our taste with their liquor. By the way we met with troops of horse-men: appointed to clear those passages from thieves, whereof there are many, who also rob by water and little frigors. Which made our careful *Janicary* (for to are most in their undertaken charges) assisted by two other (to whom we gave their passage, who otherwise would have taken it) nightly to keep watch by turns: discharging their harquebushes in the evening and hanging out kindled matches to terrifie the thieves, and tellifie their vigilancy. Five dayes now almost spent since we first imbarqued, and houre before Sunset we sailed by the Southern angle of *Delta*, where the River divideth into another branch; not much inferior unto this; the East bounds of that Island (which whether of *Asia* or *Africa*, is yet to be decided) entering the Sea (as hath been said) before below *Damiata*. Proceeding up the River, about twi-light we arrived at *Bolac*, the port town to *Cairo*, and not two miles distant: where every Frank at his landing is to pay a dollar. Leaving our carriages in the Boat, within night wee hired six Asses, with their drivers for the value of six pence to conduct us unto *Cairo*; where by an English Merchant we were kindly entertained, who fed and housed us gratis.

Hachn Hinnu Nassib the Arabian, invading a part of *Africa*, and making himselfe Lord of the same, built a City in the deserts, as fearing the treachery of the *Africans*, some hundred and twenty miles from the ruines of *Carthage*, which he called *Cairo*: the name signifieth in the *Arabic* tongue, a place of convention: or rather, *El Chahira*, which signifieth a compeller. From that time the *Arabians* began to mixe with the *Moor*, from whence this affinity in their speech doth proceed; yet accustomed they in their songs to mention their genealogies; and to joyne with their own names the name of their Nation. This Kingdom for certain years continued in his family, and grew to great in the dayes of *Elean Caliph*, who entred on that principality and Priest-hood in the year of our Lord 969 that he sent out *Gebor*, by birth a *Dalmatian* (whom of a slave hee had made of his Council) with a mighty Army; who subdued all *Nubidia* and *Barbary*; and in a second expedition conquered both *Egypt*, and *Syria*. But mistrusting the forces of *Elafr Caliph* of *Babylon*, (to whom the *Vice-Caliph* of *Egypt* was fled) hee built for a refuge this great, and then strong City, which he named *Ekhara* in memoriall of the other. *Scaliger* the elder writes, that *Gebor* built it to fortifie himselfe against his master, having rebelled: but *Leo the African* that he sent for the *Caliph* into *Barbary*, and invested him in his conquest. This City is seated on the East-side of the River, at the foot of the Rocky mountain *Wakia*: winding therewith, and representing the form of a crescent: stretching South and North vith the adjoining suburbs five Italian miles; in breadth three miles, and a halfe: where is the broadest. The walls (if it be valued) rather seem to belong unto private houses than to a city: yet the City of a marvellous strength: as appeared by that three dayes battell carryed above it by *Salmun*, and maintained by a poor

poor remainder of the *Mamlucks*. For the streets are narrow, and the houses high-built, all of stone, well-nigh to the top: at the end almost of each a gate; which shut (as nightly they are) make every street as defensive as a Castle. The houses more beautiful without, then commodious within: being ill contrived with combersome passages. Yet are the roofs high pitch: and the uppermost lightly open in the midst to let in the comfortable air: flat, and plaistred above; the walls surmounting their roofs, commonly of single bricks, (as are many of the walls of the uppermost stories) which ruined on the top, to such as stand aloft afford a confused spectacle and may be compared to a grove of flourishing trees that have onely seere and perished crownes. Their locks and keyes be of wood; even unto dores that are plated with iron. But the private buildings are not worth the mentioning, if compared to the publicke: of which the Mosques exceed in magnificency: the stones of many being curiously carved without, supported with pillars of marble, adorned with what Art can devise, and their Religion tolerate. Yet differ they in form from those of *Constantinople*; some being square with open roofs in the middle of a huge proportion, the covered circle tarrest above: others stretching out in length; and many fitted unto the place where they stand. One built (and that the greatest) by *Gebor* called *Gemish share*: hee being named *Hafsh* by the *Caliph*, which signifieth Noble. Of these in this City there is reported to be such a number, as passes belief; so that I list not name it. Adjoyning unto them are lodgings for *Santon* (which are fools, and mad-men) of whom we have spoken already. When one of them die, they carry his body about in procession, with great rejoycings: whose soul they suppose to be rapt into Paradise. Here be also divers goodly hospitals, both for building, revenue, and attendance: amongst which that built by *Pisfor* the first *Sultan* of the *Mamlucks*, is most remarkable; endowed by him with the yearly revenue of two hundred thousand *shariffes*. Next to these in beauty are the great mens *Seraglio*: by which if a Christian ride they will pull him from his asse (for they prohibit us horses, as not worthy to besetride them) with indignation and contumely. The streets are un-paved, and exceeding dirty after a shower; (for here it raineth sometimes in the winter, contrary to the received opinion, and then most subject to plagues) over which many beames are laid a thwart on the tops of houses, and covered with mats to shelter them from the Sunne. The like coverture there is between two high Mosques in the principall street of the City: under which when the *Bassa* passeth, or others of quality, they shoot up arrows, which stick above in abundance. The occasion of that custome I know not. During our abode in the City tell out the feast of their little *Byram*, when in their private houses they slaughter a number of sheep; which cut in gobbets, they distribute unto their slaves and to the poorer sort of people, besmearing the dores with their blood: perhaps in imitation of the Paschever. The *Nile* (a mile distant) in the time of the inundation, by sundry channels flows into the City. When these chanells grow empty, or the water corrupted, they have it brought them thenceforth from the River by Camels. For although they have many wels, yet is the water bad, and good for no other use then to coole the streets, or to cleanse their houses. In the heart of the town stands a spacious Cane, which they call the *Besfshan*, in which (as in those at *Constantinople*) are sold all kind of wares of the finest sort: selling old things by the call of *Who gives more?* imitating therein the *Venetians*, or imitated by them. Three principall gates there be to this City: *Beh. Nansree*, or the gate of Victory, opening towards the Red-sea; *Beh. Zuella* leading to *Nilus* and the old town (between these the chief-street of the City doth extend), and *Behel Fanki*, or the Port of Triumph, on the North of the City and opening to the Lake called *Biskie*. Three sides therefore are inclosed with goodly buildings, having galleries of pleasure which jerry over, sustained upon pillars. On the other side (now a heap of ruines) stood the stately Palace of *Dulshib*, Wife to the *Sultan* *Chahen*; in vvhich vv ere dores and jaumes of Ivory; the vvalls and pavements checkered vvith discoloured marble: Columns of Porphyric, Alabaster, and Serpentine: the ceilings flourished vvith gold and azure, and in-laid vvith Indian Ebony, a vvood affirmed to be onely proper to that country.

India only doth enjoy
The growing sable Ebony.

Sole India nigrum
Fert Ebanum
Virg. Georg. 4.

Yet manifest it is, that there grevv thereof by the lake *Maroutis*,

— Hecanus Marceus valios.
Non operit poples.
Lucan. 10.

And in the Island of *Merces*,

— nigra Merten fecunda colonis,
Laza comit belati.
Idib.

Cairo.

— Nor are the mighty pillars wrought,
With Ebony from *Marceus* brought.

Lib. 2.

Black people of *Merces* (beasts & with rocks)
Exulting in her Ebony lock.

A tree, which being cut down, almost equals a stone in hardness. In a word, the magnificence was such as could be devised or effected by a woman's industry, and the purse of a Monarch. Levelled with the ground by *Selymus*, the stones and ornaments thereof were conveyed unto *Constantinople*. The Lake both square and large, is but only a Lake when the River overfloweth; being joyned thereto by a channell, where the *Moors* (rowed up and down in barges, shaded with damasks, and stufes of *India*) accustom to solace themselves in the evening. The water fallen, yet the place rather changeth then loseth his delightfulness: affording the profit of five harvests in a year, together with the pleasure; frequented much in the cool of the day. I cannot forget the injury received in this place, and withall the Justice, shewed by a beggerly *Moore* (for such only will) who then but seemed to beg his knavery; we were glad to fly unto another for succour, seeming a man of good sort; and by killing of his garment, insinuated into his favour; who rebuked him for the wrong he did us. When crossing us again, ere wee had gone far, he used us far worse then before. We offered to return to the other, which he hearing, interposed, doing us much villany, to the terrour of the beholders; esteeming of Christians as dogs and hounds. At length we got by, and again complained. He in a marvellous rage made his slaves to pursue him, who caught him, stript him, and beat him with rods all along the level, calling us to be lookers on, and for conveyed him to the place of correction; where by all this hood he had an hundred blows on the feet to lessen his paines. Beyond this are a number of straggling houses extending well-nigh to *Ischia*, which is the key unto *Cairo*: a large town and stretching along the River, in fashion of building, in some part not much inferior to the other. Within and without the City are a number of delicate orchards, watered as they doe their fields, in which grow variety of excellent fruits: as oranges, lemons, pomegranats, apples of Paradise, Sicamore figs, and others, (whose bark not growing full of holes, the trees being as great as the greatest Oaks, the fruit not growing amongst the leaves, but out of the bole and branches) Dates, Almones, Castia distila, (leaved like an ash, the fruit hanging down like saucages) Locusts, and the form of a Cyke. Galls growing upon Tamaris, Apples no bigger then berries, plantains that have a broad hairy leaf growing in clusters; and thapen like cucumbers, the rind like a yellow gold within, without stones or kernels to the taste exceeding delicious; (this the *Mahometans* say was the forbidden fruit, which being eaten by our first parents, and their nakedness discovered unto them, they made them aprons of the leaves thereof) all the year, and many more not known by name, nor seen by mee elsewhere: some bearing fruit all the year and almost all of them their leaves. To these add those whole fields of Palms; (and yet no prejudice to the under-growing corn) of all others most delightful.

In the aforesaid orchards there are great numbers of Camelions; yet not easily found; in that near to the colour of that whereon they fit. A creature about the bignesse of an ordinary Lizard. His head unproportionably big, his eyes great and moving; without the writhing of his neck which is inflexible: his back crooked, his skin spotted with little tumours, less effeminate as neerer the belly; his tail slender and long; on each foot he hath five fingers, three on the outside, & two on the inside; slow of pace, but swiftly extending his tongue, of a marvellous length for proportion of his body; where with he prey upon flies, the top whereof being hollowed by nature for that purpose. So that deceived they be; who think, that they eat nothing; but only live upon air; though surely air is their principall sustenance. For those that have kept them for a whole year together could never perceive, that they fed upon any thing else: and I might observe their bellies to swell after they had drawn in the air, and closed their jaws, which they expand against the rays of the Sunne. Green they be of colour, and of a dusky yellow, brighter and whiter towards the belly; yet spotted with blue, white, and red. They change not into all colours as reported:

reported; laid upon green, the green predominates; upon yellow the yellow: but laid upon blue, or red, or white, the green retaineth his hue notwithstanding, onely the other spots receive a more orient lustre: laid upon black, they look black; yet not without a mixture of green. All of them in all places are not coloured alike. They are said to bear a deadly hatred to the serpent: inasmuch as when they aspie them basking in the Sun, or in the shade, they will climb to the over-hanging branches and let down from their mouths a thread, like to that of a spinster, having at the end a little round drop which shineth like quick-silver, that falling on their heads doth destroy them: and what is more to be admired, if the boughs hang not so over, that the thread may perpendicularly descend, with their former feet they will so direct it, that it shall fall directly. Aloft, and neer the top of the mountain against the South end of the City stands the Castle (once the stately mansion of the *Mamluck Sultans*, and destroyed by *Selymus*) ascended unto by one way onely, and that hewn out of the rock, which rising leisurely with easie steps and spacious distances, (though of a great height) may be on horse-back without difficulty mounted: From the top, the City by reason of the Palms dispersed thoroughout, appeareth most beautiful; the whole country below lying open to the view. The Castle so great, that it seemeth a City of it self, immured with high walls, divided into partitions, and entered by dores of iron; wherein are many spacious courts, in times past the places of exercise. The ancient buildings all ruined, doe onely shew that they have been sumptuous; there being many pillars of solid marble yet standing, and of so huge a proportion, that how they came thither is not least to be wondered at. Here hath the *Bass* his residence, wherein the *Divan* is kept on Sundays, Mondays, and Tuesdays: the *Chausers* as advocates preferring the suits of their clients. Forty *Janizaries* he hath of his guard attired like those at *Constantinople*: the rest employed about the country, for the most part are not the sons of Christians: yet faithful unto such as are under their charges; whom should they betray, they not onely lose their lives, but also the pay which is due to their posterity. Such is this City, the fairest in *Turkey*, yet differing from what it was, as from a body being young and healthfull, doth the same grown old and wasted with diseases.

Hither the sacred thirst of gain, and fear of poverty, allureth the adventurous Merchant from far removed nations: by reason of the trade with *India*, and neighbourhood of the Red sea; being from hence not past two days journey: so called of *Erythra* an Egyptian King, which significth Red in that language. Yet little is the *Turk* advantaged thereby: slothfull of a grosse conceit to devise new ways unto profit, and un-expert in navigation; which to an industrious and knowing people would afford an un-speakable benefit. Nevertheless, they have here a haven called *Sues*, heretofore *Asinues*, flourishing and abounding with merchandize in the time of the *Ptolemies*. Built by *Philadelphus*, and so named in honour of his sister, a Lady of surpassing beauty, given in marriage to *Lysimachus* King of *Macedon*. The sea there being at a low water no broader then a river: and every where dangerous to sail thorow, by reason of the multitude of shelves and un-discoverable rocks. Speaking of this sea, I cannot but remember the wonderful project of *Cleopatra*, who flying from the battel of *Actium*, and gathering together all her portable riches, attempted to have hoist her shipping out of the Mid-land-sea, and to have haled them into this; with purpose to have planted in another country, removed far from the danger and bondage threatened by that war: but the coming of *Anthony* altered her purpose. Now it is a place of small commerce, and inhabited by a few in regard of the scarcity of all manner of provision, and penury of waters. Yet is there a station for gallees, being in number about five and twenty. These are brought from *Constantinople* unto *Cairo*; and taken in pieces, are carried unto *Sues* upon Camels, and there put together. But the maine of commodities which come to *Cairo*, are brought over-land by *Caravan* from *Mocha*; as precious Stones, Spices, Stufes of *India*, Indico, Gums, Amber, all sorts of Perfumes, &c. But the *English* have so ill utterance for their warm-clothes in these hot countries, that I believe they will rather suffer their ships to rot in the River; then continue that trade any longer.

Now *Cairo* this great City is inhabited by *Moors*, *Turks*, *Negroes*, *Jews*, *Coptes*, *Greeks*, and *Armenians*: who are here the poorest, and every where the honestest; labouring painfully, and living soberly. Those that are not subject to the *Turk*, if taken in wars, are freed from bondage: who are, live freely, and pay no tribute of children as do other Christians. This privilege enjoy they for that certain

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certain Armenians fore-told of the greatness and glory of Mahomet. They once were under the Patriarch of Constantinople: but about the heresie of Eutiches they fell from his government, and communion with the Grecians, whom they detest above all other: re-baptizing such as convert to their sect. They believe that there is but one nature in Christ, not by a commixtion of the divine with the humane, as Eutiches taught, but by a conjunction: even as the soul is joyned to the body. They deny the real presence in the Sacrament, and administer it as the *Copists* doe: with whom they agree also, concerning Purgatory, and not praying for the dead: as with the *Greeks*, that the Holy Ghost proceedeth only from the Father, and that the dead neither doe, nor shall feel joy, or torment untill the day of Doom. Their Patriarch hath his being at *Tyberis* in *Perfia*: in which countrey they live wealthily, and in good estimation. There are three hundred Bishops of that Nation. The Priests marry not twice; eat flesh but five times a year; and then; lest the people should thinke it a sin to eat in regard of their abstinence. They erre that write, that the people abstain from all meats prohibited by the Mosaicall Law; for Hogs flesh they eat where they can without offence to the *Mahometans*. They observe the Lent most strictly: yet eat flesh upon Fridays between Easter and Whitsonide. As for Images they adore them not. Here they have their assemblies in obscure chambers. Comming in (which was on a Sunday in the after-noon) wee found one sitting in the midst of the congregation, in habit not differing from the rest, reading on a Bible in the *Chaldean* tongue. Anon the Bishop entred in a hood and velt of black, with a staffe in his hand; to which they attributed much holinesse. First, he prayed, and then sung certain Psalmes, assisted by two or three; after all sung joyntly, at interims praying to themselves; resting in the posture of their bodies and after prostrations: the Bishop excepted; who erecting his hands, stood all the while with his face to the Altar. The Service ended, one after another do kisse his hand, and bestow their almes, he laying the other on their heads, and blessing them. Lastly, he prescribeth succeeding fasts and festivals. Where is to be noted, that they fast upon the day of the Nativity of our Saviour.

Here also is a Monastery of Greek *Coloieros*, belonging unto the capitall Monastery of Saint *Katherine* of Mount *Sinai*, from *Cairo* some eight dayes journey over the deserts. She is said to be the daughter of King *Cosus*, a King of *Cyprus*, who in the time of *Alexandrius* converted many unto Christ. Tortured on a wheel, and finally halld (swallowed with ruines,) reserve the memory of the place; she was conveyed (as they affirm) by an Angel, and buried in this mountain. It hath three tops of a marvellous height: that on the West-side, of old called Mount *Horib* where God appeared to *Moses* in a bush: fruitfull in pasturage, far lower, and shadowed when the Sun ariseth to the middle-moist: which is that whereon God gave the Law unto *Moses*. The Monastery stands at the foot of the mountaine, resembling a Castle, with an iron dore; wherein they shew the tombe of the Saint much visited by Pilgrims, from whence the top by fourteen thousand steps of stone is ascended, where stands a ruined Chappell. A plentifull spring descendeth from thence, and watering the valley below, is againe drunk up by the thirsty sand. This strong Monastery is to entertain all Pilgrims, (for there is no other place of entertainment) having an annuall revenue of 60000 dollars from Christian Princes. Of which foundation six and twenty other depend, dispersed thorow divers countries. They give also daily almes to the *Arabs*, to be the better secured from outrage. Yet will they not suffer them to enter, but let it down from the battlements. Their orchard aboundeth with excellent fruits: amongst which are Apples, rare in these countries, transferred from *Damasco*. They are neither subject to Pope nor Patriarch; but have a Super-intendent of their own, at this present in *Cairo*. These here made us a collation, where I could not but observe their gulling in of wine with a deer felicity; whereof they have their provision from *Candy*.

Four sects of *Mahometans* there were in the time of *Leo Africanus* in this City: sprung in times past from four severall Interpreters of the *Alcoran*; who will not easily relinquish their opinions. Yet doe they not traduce one another, although they repute each other for hereticall. That called *Chenesia* is the principall; whose Priests doe feed on Horse-flesh. Such Horses as are un-fit for service, their Carriers doe buy and fat for their palats. Each sectary is punished for transgressions against the rules of their Religion by the Judge of that Order.

During

During our abroad here, a Caravan went forth with much solemnity, to meet and relieve the Great Caravan in their return from *Mecha*; which consisteth of many thousands of Pilgrims that travell yearly thither in devotion and for merchandise; every one with his bar-rol in his hand; and their Camels gallantly tricked; (the *Alcoran* carried upon one in a precious case covered over with needle-work, and laid on a rich pillow, environed with a number of their chanting Priests) and guarded by divers companies of fouldiers, and certain field-peeces. Forty easie dayes journey it is distant from hence: divided by a wilderness of sand, that lyeth in drifts, and dangerously moveth with the wind: thorow which they are guided in many places by stars, as ships in the Ocean. Now within three dayes journey they ascend a mountain (the same, they say, where *Abraham* would have sacrificed *Isaac*.) Here sacrifice they a number of sheep: and stripping themselves, wrapt only in a mantle without knot or hem, proceed unto *Mecha*. Where is a little Chappell (within a goodly Mosque) about eight yards square: the cause of this devotion, (towards which, when they pray, wherefoever they be, they doe returne their faces) built, as they affirm, by *Abraham*: within, it is hung with crimson satin, and vested about with a richer stuffe sent thither yearly by the Emperour, (as to that of *Medina, Talmabi*), provided at *Cairo*; the *Emer* of *Mecha* having the old for his fee. The Camels that bring them, are from thence-forth freed from burthens. But a sight it is no lesse strange then ridiculous, to behold the honour they do unto the Camell at his return unto *Constantinople*, that supported their *Alcoran*, (as at *Cairo* in some sort to that that carried the vestures) crowding about him as led thorow the streets: some pulling off his hairs, and preserving them as reliques; some kissing, others with his sweat be-smearing their eyes, and faces: and cutting him at length into little gobbets, give thereof to eat unto their friends and familiars. Many of the Pilgrims by poaring on hot bricks, do voluntarily perish their fights: as desiring to see nothing prophane, after so sacred a spectacle. He that at his return giveth over the world, and himselfe to contemplation, is esteemed as a Saint: all are called *Hadges*; and so call they their Camels, hanging as many little chains about their fore-legs, as they have been times there. In that City of *Mecha*, some say, their false prophet was born: but erroneously. Seated it is in a pleasant soil, but environed with desarts and hills: having no water but what proceedeth from one spring, which they say, was shewed by an Angel unto *Hagar*: and almost miraculous it is that it should suffice such a multitude of people and cattle. A place of principal traffick: not only by the means of the *Indian Caravans*, which thither yearly repaire with their commodities: but of the countrey adjoining, whose precious productions have intiled it happy.

— In *Cosus*, *Amomum*,
And * *Cinnamon*, rich let *Panchaia* be:
Bear: incense and rare flowers; so it bear thee,
O *Myrrhe* —

— sic dices Amomo,
Cinnamæque costum, que sumam, sudaraque ligno
Thura ferat florisque alios Panchaia tellus:
Dum ferat & Myrrham, Ovid. Met. l. 10.
* Now no Cinnamon grows in Arabia.

Into which the Poets fain that the incestuous Lady was converted.

Who though she lost sense with her form, yet the
Weeps still; and warm drops fall from the sad tree:
Tears of high value, which retain as yet
Their mistress name whom no Age shall forget.

Et quamquam amisit veteres cum corpore sensus
Flet tamen, & tepidæ manant ex arbore guttæ,
Est honor in lachrymis, stilla æque cortice Myrrha
Nomen herile tunc, nulloque tacebitur ævo,
Idem.

The Christian dyeth that approacheth this place within five miles compass. After fourteen dayes they return unto the aforesaid mountain: a part of them parting from the rest going out of the way to *Medina Talmabi*, which is by interpretation, The city of the Prophet: famous for concourse of people: though in a barren countrey: scarce two dayes journey from *Mecha*. Where in a little Chappell lightned with three thousand lamps that there burn perpetually, lie *Mahomet*, *Omer*, and *Haly*: in simple tombs of the ancient fashion, cut out like bozenges. That of *Mahomet* (not hanging in the ayr, as reported) is covered with green hay on the a * Caruncle as big as an egge, which yelds a marvellous lustre. These meet again with the rest of the *Caravan* at the place appointed.

But to digresse no further. Than *Cairo* no City can be more populous, nor better served with all sorts of provision. Here hatch they egges by artificiall heat infinite

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infinite numbers; the manner as seen thus briefly. In a narrow entry on each side flood two rows of ovens, one over another. On the floors of the lower they lay the offels of flax; over those mats, and upon their eggs; at least five thousand in an oven. The floors of the upper ovens were as rooftes to the under: grated over like kids, onely having tunnels in the middle, with covers unto them. These gratings are covered with mats, on them three inches thick lyeth the drie and pulverated dung of Camels, Buffoloes, &c. At the higher and farther sides of those upper ovens are trenches of lome; a handfull deep, and two handfulls broad. In these they burn of the fore-said dung, which giveth a smothering heat without visible fire. Under the mouths of the upper ovens are conveyances for smoak: having round rooftes, and vents at the top to shut and to open. Thus lie the eggs in the lower ovens for the space of eight days: turned daily, and carefully lookt to that the heat be but moderate. Then cull they the bad from the good, by that time distinguishable (holding them between a lamp and the eye) which are two parts of the three for the most part. Two days after they put out the fire, and convey by the passage in the middle, the one half into the upper ovens: then shutting all close, they let them alone for ten dayes longer; at which time they become disclosed in an instant. This they practise from the beginning of January untill the midst of June, the eggs being then most fit for that purpose, neither are they (as reported) prejudiced by thunder: yet these declare that imitated Nature will never be equalled; all of them being in some part defective or monstrous.

Most of the inhabitants of *Cairo* consist of merchants and artificers: yet the merchants frequent no forain marts. All of a trade keep their shops in one place, which they shut about the hour of five, and solace themselves for the rest of the day, cooks excepted, who keep theirs open till late in the evening. For few but such as have great families dresse meat in their houses, which the men doe buy ready drest, the women too fine-fingered to meddle with housewifery, who ride abroad upon pleasure on easie-going Asses, and tie their husbands to the benevolence that is due; which if neglected, they will complain to the magistrate, and procure a divorcement. Many practitioners here are in Physick, invited thereunto by the store of simples brought higher, and here growing: an art wherein the *Egyptians* have excelled from the beginning.

Talia Jovis filia habebat pharmaca utilia
Rosa, quæ illi Polydamna præbuit Theonis uxor
Ægyptica, quæ plurima producit mixta terra
Pharmaca, plurima quidem salubria mixta, multa lethalia.
Medicus vero unusquisque peritus supra omnes
Homines: sine enim Pæonius sunt ex generatione.
Hem. Olyss. 14.

Such Helens potion was; a friend to life:
Egyptian Polydamnae's gifts, Theons wife.
That fruitfull saile doth many drugs produce,
Hurtfull and healthfull, fit for every use,
All are Physicians, experts above all:
And fetcht from Pæon their originall.

A kind of Rue is here, much in request, wherewith they perfume themselves in the mornings; not onely a preservative against infection, but esteeming it prevalent against hurtfull spirits. So the *Barbarians* of old accustomed to doe with the roots of wild Gallinal. There are in this City, and have been of long a sort of people that do get their livings by shewing of feats with birds and beasts, exceeding therein all such as have been famous amongst us: I have heard a Raven speak so perfectly, as hath amazed me. They use both their throats and tongues in uttering of sounds, which other birds doe not: and therefore more fit for that purpose. *Scaliger* the father, reports of one that was kept in a monastery hard by him; which when hungry would call upon *Comrade* the cook, so plainly: as often mistaken for a man. I have seen them make both dogs and goats to set their foure feet on a little turned pillar of wood about a foot high, and no broader at the end then the palm of a hand: climbing from one to two, set on the top of one another; and so to the third and fourth; and there turn about as often as their masters would bid them. They carry also dancing Camels about, taught when young, by setting them on a hor barth, and playing all the while on an instrument, the poor beast through the extremity of heat lifting up his feet one after another. This practice they for certain months together: so that at length whensoever he heareth the fiddle, he will fall a dancing. Asses they will teach to doe such tricks, as if possessed with reason: to whom *Banks* his horse would have proved but a *Zany*.

The time of our departure prorogued, we rode to *Matarea*; five miles North-east of the City. By the way we saw sand cast upon the earth, to moderate the fertility.

Here

Here they say, that our Saviour, and the blessed Virgin, with *Joseph*, reposed themselves as they fled from the fury of *Herod*: when oppressed with thirst, a fontaine forth-with burst forth at their feet to refresh them. We saw a well invironed with a poor mud wall, the water drawn up by *Buffoloes* into a little cistern; from whence it ran into a Laver of marble within a small Chappel, by the *Moore*; (in contempt of Christians) spitefully defiled. In the wall there is a little concave lined with sweet wood (diminished by affectors of reliques) and smoked with incense: in the sole, a saint him- self feeling it that from Sunday at noon un- til Monday morning they will not labour in the drawing up of water, urged with thirst. The tree is all to be hackt for the wood thereof, reputed of sovereign vertue. But tery, though I abuse my time, and provoke my Reader. In an inclosure adjoining, they shewed us a plant of Balm; the whole remainder of that store which this orchard produced: destroyed by the *Turks*, or envy of the *Jews*, as by the other reported: being transported out of *Jury*, in the dayes of *Herod* the Great, by the commandement of *Antoninus*, at the suite of *Cleopatra*: but others say; brought hither out of *Arabia Felix*, at the coast of a *Saracen Sultan*.

A day or two after we crossed the *Nilus*. Three miles beyond on the left hand left we the place, where upon Good-friday the arms and legs of a number of men appear stretched forth of the earth, to the astonishment of the multitude. This I have heard confirmed by *Christians*, *Mahometans*, and *Jews*, as seen upon their severall faiths. An imposture perhaps contrived by water-men, who fetching them from the *Mummies* (whereof there are an un-consumable number) and keeping the mystery in their families, do stick them over-night in the sand: obtaining thereby the yearly ferrying over of many thousands of passengers. Three or four miles further, on the right hand, and in sight, a-thwart the Plain, there extendeth a cauley supported with arches, five furlongs long, ten paces high, and five in breadth, of smooth and figured stone: built by the builder of the Pyramides, for a passage over the soft and un-supporting earth with weighty carriages. Now having ridden over a goodly Plain, some twelve miles over (in that place the whole breadth of *Egypt*) we came to the foot of the *Lybian* Desarts.

Full West of the City, close upon those desarts, a-lost on a rocky level adjoining to the valley, stand those tere Pyramides (the barbarous monuments of prodigality and vain-glory) so universally celebrated. The name is derived from a flame of fire, in regard of their shape: broad below, and sharp above like a pointed Diamond. By such the ancient did expresse the originall of things: and that formlesse form-taking substance. For as a Pyramid beginning at a point, and the principall height by little and little dilateth into all parts: so Nature proceeding from one un-divideable fountain (even God the sovereign Essence) receiveth diversitie of forms; distised into severall kinds and multitudes of figures: uniting all in the supreme head, from whence all excellencies issue. The labours of the *Jews*, as themselves report, and is alleged by *Josephus*, were employed in these: which deferreth little better credit (for what they built was of brick) then that absurd opinion of *Nasazzenus*; who out of the consonancy of the names, affirmeth, that they were built by *Joseph* for granaries, against the seven years of famine: when as one was thrice seven years, saving one, in erecting. But by the testimony of all that have writ, amongst whom *Lucan*,

When high Pyramides doe grace
The Ghosts of Ptolemies lewd race:

Quam Ptolemaeorum mares seriemque pendentes
Pyramides claudant.

and by what shall be said hereafter, most manifest it is that these, as the rest, were the regal sepulchres of the *Egyptians*. The greatest of the three, and chief of the worlds seven wonders, being square at the bottome, is supposed to take up eight acres of ground. Every square being 300 single paces in length, the square at the top, consisting

consisting of three stones onely, yet large enough for three-score to stand upon: ascended by two hundred fifty five steps, each step above three feet high, of a breadth proportionable. No stone so little through-out the whole, as to be drawn by our carriages: yet were these hewn out of the *Trojan* mountains far off in *Arabia*; so called of captive *Trojans* brought by *Meneſſes* unto *Egypt*, and there afterward planted. A wonder how convey'd hither: how so mounted, a greater. Twenty



yeers it was building; by three hundred three-score and six thousand men continually wrought upon: who onely in Radishes, Garlick, and Onions, are said to have consumed one thousand and eight hundred talents. By these and the like inventions exhausted they their treasure, and employed the people; for feare left such infinite wealth should corrupt their successors, and dangerous idleness beget in the Subject a desire of innovation. Besides, they considering the frailty of man, that in an instant, buds, blowes, and withereth; did endeavour by such sumptuous and magnificent structures, in spite of death to give unto their fames eternity. But vainly:

Nam neque Pyramidum sumptus ad Sydera duſi,
Nec Jovis Elae celum imitata domus,
Nec Mausolei dives fortuna ſepulchrii,
Mortis ab extrema condicione vacat:
Aut illis ſtamina, aut imber ſubducet honores,
Annorum aut idu pondere victa ruent.
Propert. l. 3. Eleg. 3.

Not ſumptuous Pyramids to ſkies up-rear'd
Nor Elean Joves proud Faſt, which heaven compeer'd,
Nor the right fortune of Mausoleus tombe,
Are priviledg'd from death's extremelt dome:
Or fire, or wormes, their glories do abate,
Or they, age-shaken, fall with their own waight.

Yet this hath been too great a morſell for time to devour; having ſtood, as may be probably conjectured, about three thousand and two hundred yeers: and now rather old then ruinous: yet the North-side is moſt worn, by reason of the humidity of the Northern wind, which here is the moſt ſteſt. The top at length we aſcend'd with many pauses and much difficulty; from whence with delighted eyes we beheld that ſoveraign of ſtreams, and moſt excellent of countries. Southward and neer-hand the *Memphis*: a far off divers huge Pyramids; each of which, were this away, might ſupply the repaire of a wonder. During a great part of the day it caſteth no ſhadow on the earth, but is at once illuminated on all ſides. Deſcending again, on the Eaſt-side below, from each corner equally diſtant, we approach'd the entrance, ſeeming heretofore to have been cloſed up, or ſo intended, both by the place it ſelf, as appeareth, by the following picture, and conveyances within. Into this our *Jannetaries* diſcharged their harquebuſhes, left ſome ſhould have ſkulter'd within

to



to have done us a miſchief: and guarded the mouth whilſt we entred, for fear of the wild *Arabs*. To take the better footing, we put off our ſhoes, and moſt of our apparell: fore-told of the heat within not inferiour to a ſtove. Our guide (a *Moor*) went foremoſt: every one of us with our lights in our hands; A moſt dreadfull paſſage, and no leſſe cumberſome; not above a yard in breadth, and four feet in height: each ſtone containing that meaſure. So that alwayes ſlooping, and ſometimes creeping, by reaſon of the rubblege, we deſcend'd (not by ſtairs, but as down the ſteep of a hill) a hundred feet: where the place for a little circuit enlarged: and the fearfull deſcend continued, which they ſay none ever druſt attempt any farther. Save that a *Baſſa* of *Cairo*, curious to ſearch into the ſecrets thereof, cauſed divers condemn'd perſons to undertake the performance well ſtoꝛed with lights and other proviſion: and that ſome of them aſcend'd again well-nigh thirty miles off in the Deſarts. A fable deviſed onely to beget wonder. But others have writt'n, that at the bottome there is a ſpacious pit, eighty and ſix cubits deep, fill'd at the overflow by concealed conduits: in the miſt a little Iſland; and on that a tombe containing the body of *Cheops*, a King of *Egypt*, and the builder of this *Pyramid*: which with the truth hath a greater affinity. For ſince I have been told by one out of his own experience, that in the uttermoſt depth there is a large ſquare place (though without water) into which he was led by another entry opening to the South, known but unto few (that now open, being ſhut by ſome order) and entred at this place where we feared to deſcend. A turning on the right hand leadeth into a little room: which by reaſon of the noiſy ſome favour & uncalle'd paſſage, we reſuſ'd to enter. Clambering over the mouth of the aforeſaid dungeon, we aſcend'd as upon the bow of an arch, the way no larger then the former, about an hundred & twenty feet:

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Here we passed thorow a long entry, which led directly forward : so low, that it took even from us that un-easie benefit of stooping. Which brought us into a little room with a compact roof, more long then broad, of polished marble; whose grave-like smell, half full of rubbish, forced our quick return. Climing also, over this entrance, we ascended as before, about an hundred and twenty feet higher. This entry was of an exceeding height, yet no broader from side to side then a man may fathom; benched on each side, and closed above with admirable architecture: the marble so great, & so cunningly joyned, as it had been hewn thorow the living rock. At the top we entered into a goodly chamber, twenty foot wide, and forty in length: the roof of a marvellous height; and the stones so great that eight floors its eight roofs; eight flag the ends, and sixteen the sides; all of well wrought Theban marble. A thwart the room at the upper end there standeth a tombe; uncovered, empty, and all of one stone: breft high, seven feet in length; not four in breadth, and sounding like a bell. In this (no doubt) lay the body of the builder. They erecting such costly monuments, not only out of a vain ostentation: but being of opinion, that after the dissolution of the flesh the soul should survive; and when thirty six thousand years were expired, again be joynd unto the self-same body restored unto his former condition: gathered in their conceptions from Astronomical demonstrations. Against one end of the tombe, and close to the wall, there openeth a pit with a long and narrow mouth: which leadeth into an under chamber. In the walls on each side of the upper room, there are two holes, one opposite to another; their ends not discernable, nor big enough to be crept into: sooty within, and made as they say, by a flame of fire which darted thorow it. This is all that this huge masse containeth within his darksome entralls: all, at least to be discovered. *Herodotus* reports that King *Cheops* became so poor by the building thereof, that he was compelled to prostitute his daughter; charging her to take whatsoever she could get: who affecting her particular glory, of her severall customers demanded severall stones, with which she erected the second *Pyramis*; far lesse then the former, smooth without, and not to be entered. The third which standeth on the higher ground, is very small, if compared with the other, yet saith both *Herodotus*, and *Strabo*, greater in beauty, and of no lesse cost: being all built of touch-stone; but difficult to be wrought, and brought from the farthest *Aethiopian* mountains. But surely not so; yet intended they to have covered it with *Theban* marble; whereof a great quantity lieth by it. Made it was by *Mycerinus* the son of *Cheops*: some say, by a *Cuztizen* of *Naucrevis*; called *Dorica* by *Sappho* the Poetresse, and beloved of her brother *Caraxus*; who fraught with wines, oft sailed hither from *Lesbos*. Others name *Rhodope* another of that trade; at the first, fellow-slave with *Alope* the writer of fables: who obtaining her liberty dwelt in this City, where rich in some sort were reputed noble. But that she should get by whoring such a masse of treasure, is incredible. Some tell a story, how that one day walking her selfe, an Eagle snatched away her shoe, and bearing it to *Memphis*, let it fall from on high into the lap of the King. Who astonished with the accident, and admiring the form, forth-with made a search for the owner thereof thorowout all his Kingdom. Found in *Naucrevis*, and brought unto him, he made her his Queen: and after her death inclosed her in this monument. She lived in the dayes of *Amasis*.

(Not far off from these the *Colossus* doth stand, unto the mouth consisting of the natural Rock, as if for such a purpose advanced by Nature the rest of huge flat stones laid thereon, wrought all together into the form of an *Aethiopian* woman: & adored heretofore by the country people as a rural Deity. Under this, they say, lieth buried the body of *Amasis*. Of shape lesse monstrous then is *Timex* report, who affirmeth the head to be an hundred and two feet in compass, when the whole is but sixty feet high. The face is something disfigured by time, or indignation of the *Moorees*, detestling images. The aforesaid Author (together with others) do call it a *Sphinx*. The upper part of a *Sphinx* resembled a maide, and the lower a Lion; whereby the *Egyptians* deified the increase of the River, (and consequently of their riches) then rising when the Sun is in *Leo* and *Virgo*. This but from the shoulders upward, surmounteth the ground, though *Pliny* give it: which I know not how to reconcile unto the truth, unless the sand do cover the remainder. By a *Sphinx* the *Egyptians* in their hieroglyphicks presented an harlot; having an amiable, and alluring face, but withal the tyranny, and rapacity of a Lion; exercised over the poor heart-broken, & voluntarily perishing Lover. The images of these they also erected before the entrances of their temples, declaring that secrets of Philosophy, & sacred

mysteries,

mysteries, should be folded in enigmatically expressions, separated from the understanding of the prophane multitude.

Five miles South-east of these, and two West of the River, towards which inclineth this brow of the mountain, stood the regal City of *Memphis*; the strength and glory of old *Egypt*: built by *Ogdoos*, and called *Memphis*, by the name of his daughter, compelled (as they feign) by *Nilus*, in the likeness of a Bull. In this was the Temple of *Osiris* (which is the same, with *Osiris*) as *Osiris* with *Nilus*, *Bacchus*, *Apollo*, &c. For under severall names and figures they expressed the divers operations of one Deitie, according to that of the Poet:

Pluto, Persephone, Ceres, Venus, Love,
Thetis, Nereus, Thetis, Neptune, Jove,
Phaon, Philon, he with th' as full yad,
Phaon, and archer Phobus; all one God.

Pluto, Persephone, Ceres, & Verus alms, & Amores
Tetoneus, Nereus, Thetis, Neptunus, & Igle
Mercurius, Juno, Vulcanus, Jupiter, & Pan,
Diana, & Phobus jaculator sunt Deus unus,
Hermestianax.

Here they kept their *Apis* (whom also they adored) as containing the soul of *Osiris*. A black Bull with a white fore-head; and something differing in shape from the ordinary. By which marks they fought a successeur, the old being dead, and mourned till they found him. Unto this adjoynd the sumptuous Temple of *Vulcanus*, who is said to have been King of *Egypt*, and the first that found out the commodity of fire:

Egyptian Vulcan in the dayes of Noe,
(Call'd also Noe, Osiris, Dionysus,
First found out fire, and arts that thence arise.

Vulcanus quidem Ægyptius temporibus Noe,
Qui Noe, & Dionysius & Osiris vocatur,
Invenit ignem, & artes ex igne quæ sunt,
Zecet.

For in the winter season, drawing nigh a tree set on fire by lightning, and feeling the comfort of the heat; when almost extinct, he threw on more fuel, and so apprehending the nature and use did teach it unto others. Here also stood the Fane of *Venus* and that of *Serapis*, be-let with *Sphinxes*, adjoyning to the desert. A City great and populous, adorned with a world of antiquities. But why spend I time about that that is not, the very ruins now almost ruined: Yet some few impressions are left, and divers thrown down, statues of monstrous resemblances: a scarce sufficient testimony to shew unto the curious seeker, that there it had been. Why then deplore we our humane frailtie?

When stones, as well as breath,
And names doe suffer death,

Mors etiam saxis, uominib;que venit,
Aulon.

This hath made some erroneously affirm old *Memphis* to have been the same with new *Cairo*, new in respect of the other. But those that have both seen, and writ of the former, report it to have stood three Schoenes above the South angle of *Delta*, (each Schoene containing five miles at the least, and sometimes seven and a half, differing according to their severall customs) which South angle is distant but barely four miles from *Cairo*. Besides the Pyramids appertaining unto *Memphis*, recorded by *Marial*.

Of her Pyramids let Memphis boast
No more the barbarous wonders of vain cost:

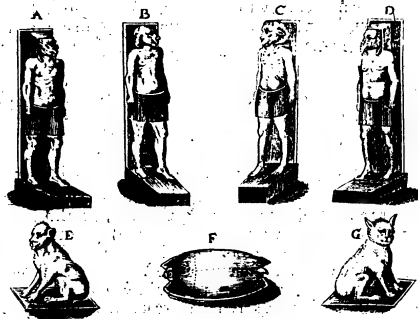
Barbara Pyramidum gleas miracula Memphis
Spect.

are affirmed to have stood five miles North-west of that City, standing directly West, and full twelve miles from *Cairo*. But the most pregnant proof hereof are the *Mummies*, (lying in a place where many generations have had their sepulchres) not far above *Memphis*, neer the brow of the *Libyan* desert, & straightning of the mountains, from *Cairo* well-nigh twenty miles. Nor like it is that they would so far carry their dead, having as convenient a place adjoyning to the City.

These we had purpos'd to have seen; but the chargeable guard, and feare of the *Arabs* there then solemnizing their festivall, being besides to have laine out all night, made us content our selves with what we had heard, having before seen divers of the embalmed bodies, and some broken up to be bought for dollars a-piece at the City. In that place are some indifferent great, and a number of little Pyramids, with tombes of severall fashions: many ruined, as many violated by the

Mummies;

Mummies, and Arabians, who make a profit of the dead, and infringe the privilege of Sepulchres. There were the graves of the ancient *Egyptians*, from the first in habiting of that country: coveting to be there interred, as the place supposed to contain the body of *Osiris*. Under every one, or wheresoever lie stones not naturall to the place, by removing the same, descents are discovered like the narrow mouthes of wells; (having holes in each side of the walls to descend by, yet so troublesome, that many refuse to goe down, that come thither of purpose) some well-nigh ten fathomes deep leading into long vaults (belonging as should seeme, to particular families) hewn out of the rock, with pillars of the same. Between every Arch the corpses lie rankt one by another, shrouded in a number of folds of linnen, swathed with bands of the same: the breasts of divers being stained with Hieroglyphicall characters. Within their bellies are painted papers, and their Gods inclosed in little models of stone or metall: some of the shapes of men, in coat-armors, with the heads of sheep, hawks, dogs, &c. others of cats, beetles, monkies; and such like. Of these I brought away divers with me, such in similitude.



A This with the head of a *Monkie* or *Baboon*, should seem by what is said before, pag. 83. to have been worshipped by those of *Thebais*.
B. *Anubis*, whereof *Virgil*.

Omnigenumque deum monstra, & latorum Anubis:
Contra Neptunum & Venerem, contraque Mivcrum.
Tela tenent.
Æo. l. 8.

The monster-Gods, *Anubis* barking, buckles
With *Neptune*, *Venus*, *Pallas*.

Some say, he was the eldest son of *Osiris*, being figured with the head of a Dog, in that he gave a Dog for his ensigne. Others, that under this shape they adored *Mercury*, in regard of the sagacity of that creature. The Dog throughout *Egypt* was universally worshipped, but especially by the *Cynopolites*.
C. Those of *Sait* did principally worship the Sheep, it should seem, in this form.
D. Thus I conjecture (how ever unlike) both the head of a Hawk, being generally worshipped by the *Egyptians*; see pag. 83. under which form they presented *Osiris*.
E. I know not what to make of it (for the original is greatly defaced) unless it be a Lion, under which shape they adored *Isis*.
F. Not so much as the Beetle but received divine honors: and why? see *Plutarch* in *Isis* and *Osiris*, near the end.
G. The Cat all generally adored: they honoring such creatures for that their vanquish and run away Gods took on them such shapes to escape the fury of pursuing Typhos.

The linnen pulled off (in colour, and like in substance to the inward film between the bark on the bole; long dried, and brittle) the body appeareth solid, uncorrupt and perfect in all his dimenstions: whereof the musculous parts are browne of colour, some black, hard as stone-pitch; and have in physick an operation not unlike, though more soveraign. In the preparing of these, to keep them from putrefaction, they drew out the brains at the nostrills with an instrument of iron, replenishing the same with preservative spices. Then cutting up the belly with an *Ethiopian* stone, and extracting the bowels, they cleaned the inside with wine; and stuffing the same with a composition of Cassia, Myrrhe, and other odours, closed it again. The like the poorer sort of people effected with Bitumen (as the inside

of their skulls and bellies yet testific) fetcht from the lake of *Asphaltites* in *Jury*. So did they with the juice of Cedars; which by the extreame bitterness, and siccative faculty, not only forth-with subdued the cause of interior corruption, but hath to this day (a continuance of above three thousand yeers) preserv'd them uncorrupted. Such is the differing nature of that tree, procuring life as it were to the dead and death to the living. This done, they wrapt the body with linnen in multitudes of folds, belmeared with gumme, in manner of fear-cloth. Their ceremonies (which were many) performed, they laid the corps in a boat, to be wafted over *Acherusia*, a lake on the South of the City, by one only whom they called *Charon*: which gave to *Orpheus* the invention of his infernall ferri-manian ill-favoured slovenly fellow, as should seem by *Virgil*:

Charon has *Ferri-man*, these streams doth guard,
Ugly nasty: his huge hoarie beard
Knit up in elf-locks, flaming fiery-eyed:
With robe on beastly shoulders hung, knot-ty'd.

Portitor has horrendus aquas & flumina severa,
Terribilis squalore *Charon*, cui plurima mento
Canities inculta jaceat, flant luminis flamma,
Sordidus ex humeris nodo dependet amictus.
Æn. l. 6.

About this lake stood the shady Temple of *Heate*, with the Ports of *Cocyus* an *Oblivion*, separated by bars of brasse: the original of like fables. When landed on the other-side, the body was brought before certain Judges; to whom if convinced of an evill life, they deprived it of buriall; if otherwise, they suffered it to be interred as afore-said. So sumptuous were they in these houses of death, so carefull to preserve their carcases, for so much as the soul, knowing it self by divine instinct immortal, doth desire that the body (her beloved companion) might enjoy (as far forth as may be) the like felicity: giving, by erecting such lofty Pyramids, and those dues of funerals, all possible eternity. Neither was the losse of this lesse feared, then the obtaining covered: inasmuch that the Kings of *Egypt* accustomed to awe their subjects (to them a most powerfull curb, and a strong provocation) by threatening to deprive them of sepulture. The terror of this made *Hellor* to flie; the onely feare and care of the dying *Mazentius*.

Not ill's in death, not so came I to fight:
Nor made my *Lausus* such a match. One rite
Afford (if pity stoop to a vanquish'd foe)
Interre my corps. Much hate of mine I know
Infold me. From their rage my body save:
And lay me with my son, both in one grave.

Nullum in cæde nefas, nec sic ad prælia veni,
Nec necum meus hæc pepigit mihi *Lausus*,
Unum hoc per, si qua est victis venia hostibus oro,
Corpus humo patrare regi: scio acerba meorum
Circumstare odia: hunc oro defende furorom
Et me confortem nati condere sepulchro.
Virg. Æn. l. 10.

Returning by the way that we came, and having repast the *Nilus* we inclined on the right hand to see the ruines of the old City adjoining to the South of *Cairo*, called formerly *Babylon*, of certain *Babylonians* there suffered to inhabit by the ancient *Egyptian* Kings, who built a Castle in the self-same place where that now standeth, described before: which was long after the garrison town of one of the three Legions, set to defend this country in the time of the *Romans*. It anciently gave the name of *Babylon* unto this City below; now called *Misulberick* by the *Arabians*: said to have been built by *Omar* the successor unto *Mahomet*; but surely rather re-edified by him then founded: having had in it such sort of Christian Churches, as is testified by their ruines. We past by a mighty Cistern closed within a Tower, and standing upon an in-let of the River: built, as they, here say, at the charge of the *Pers* to appeale the anger of the King, incensed by them against the innocent Christians; who by the removing of a mountain (the task imposed upon their faith) converted him unto their Religion, and his displeasure upon their accusers. This serveth the Castle with water; running along an aquaduct born upon 300 Arches. The ruines of the City are great; so were the buildings amongst which, many of Christian Monasteries, and Temples: one lately (the last that stood) thrown down by this *Bassa* (as they say) for that it hindred his prospect; if so, he surely would not have given leave unto the Patriarch to re-build it: for which he was pitifully spoken of by the *Moor*s, as a suspected favourer of the Christian Religion; who subverted forth-with what he had begun. Whereupon the worthy *Cyril* made a voyage unto *Constantinople*, to procure the *Grands Signiors* Commandement for the support of his purpose: when by the *Greeks* there, not altogether with his will, hee was chosen their Patriarch: but within a short space displanted (as the manner is) by the bribery

berbery of another, he returned unto *Cairo*. Besides here is a little Chappell dedicated to our Lady: under-neath it a Groat; in which it is said that shee hid her selfe when pursued by *Herod*. Much frequented it is by the Christians, as is the tombe of *Nassifa* here being by the *Mahometans*. Shee leaving *Cusa* a city of *Arabia* the Happy, here seated her self: and for that she was of the blood of their Prophet, and of life un-reprovable after her death they canonized her for a Saint; and built over her body a sumptuous sepulchre: unto which all strangers repaired, honouring it with their devotions, and enriching it with their gitts; amounting to an hundred thousand *Shariffs* one year with another: distributed amongst the poor kindred of *Mahomet*, and amongst the Priests that had the charge of the sepulchre; who by divulging forged miracles, increased the number of her Votaries. But *Selymus* subduing *Egypt* the tombe was defaced, &c. ranackt by his *Amazaries*: who besides the ornaments of gold and silver, took from thence in *Shariffs* about five Millions. But the Christians say that this *Nassifa* was an un-satiable harlot; who out of colour (and that for *Mahomet's* sake) to convert the un-natural lusts of the people, did prostitute her selfe to all comers. The few inhabitants that here be, are *Greeks* and *Armenians*. Here wee saw certain great *Seraglio's*, exceeding high, and propt up by buttresses. These they call the Granaries of *Joseph*: wherein he hoarded corn in the years of plenty against the succeeding famine. In all there be seven, three standing, and imploved to the self-same use: the other ruined. From thence up the River for twenty miles space there is nothing but ruins. Thus with the day we ended our progresse.

Upon the fourth of March we departed from *Cairo* in the habite of Pilgrims; four of us English comforted with three Italians: of whom one was a Priest; and another a Physician. For our selves we hired three Camels with their keepers; two to carry us, and the third for our provision. The prize we shall know at *Gaza*, upon the dividing of the great *Caravan*; answerable to the successe of the Journey. We also hired a *Coptie* for half a dollar a day, to be our Interpreter, and to attend on us. Our provision for so long a voyage we bore along with us, viz. Bisket, Rice, Raisins, Figs, Dates, Almonds, Olives Oil, Sherberts, &c. buying pewter, brasse and such like implements, as if to set up house-keeping. Our water we carried in goat-skins. We rid in shal-low cradles (which we bought also) two on a Camel: harboured above, and covered with linnen: to us exceeding un-casie; not so to the people of these countreys, who fit crosse-leg'd with a naturall facility. That night we pitched by *Hangia*, some fourteen miles from the City. In the evening came the Captain: a *Turk*, well mounted, and attended on. Here we stayed the next day following, for the gathering together of the *Caravan*; paying four Madcins a Camel unto them of the village. These (as those else-where) doe nightly guard as, making good whatsoever is stolne. Ever and anon one crying *Walhed*, is answered *Elough* by another (joyntly signifying one onely God:) which passing about the *Caravan*, doth assure them that all is in safety. Among us were divers *Jewish* women; in the extremity of their age under-taking to wearisome a journey, onely to die at *Jerusalem*: bearing a long with them the bones of their parents, husbands, children, and kinsfolk; as they doe from all other parts where they can conveniently. The merchants brought with them many *Negroes*; not the worst of their merchandizes. These they buy of their parents, some thirty dayes journey above, and on the West side of the River. As the wealth of others consists in multitudes of cattell; so theirs in the multitude of their children: whom they part from with as little passion; never after to be seen or heard of: regarding more the price then the condition of their slavery, who are defended of *Chus*, son of cursed *Cham*, as are all of that complexion. Not so by reason of their feed, nor heat of the climate: the one confuted by *Aristotle*, the other by experience in that countreys as hot produce of a different colour, and colder by the thirty degrees have done of the same; (for *Alexander* in his expedition into the East encountered black-men: and such was *Memnon* the son of the *Morning*.)

— Nigron illa parentem
Memnonis in rosis seculis egredi equis.
Ovid. Am. Lib. 3.

Black Memnos mother she ne'r sober saw
When rose feeds her day-bright chariot draw.

so fained to be in that he signied in the East; who came to the warres of *Troy* from *Susa* a City of *Percha*: Nor of the soil, as some have supposed; for neither haply will other races in that soyl prove black, nor that race in other soils grow to better complexion: but rather from the curse of *Noe* upon *Cham* in the posterity of *Chus*: who inhabited a part of *Asiopotamia*, watered by *Gihon* a river of Paradise, and one of the

the branches of *Euphrates*. Driven from thence they planted themselves in *Aethiopia* thereupon called also *Chus*. Perhaps the occasion of that error in the Translations of *Genesis*; which interpret *Chus* for *Aethiopia*, and *Gihon* for *Nilus*; distant above a thousand miles from *Eden*. A circuit without question to spacious for a Garden.

About ten of the clock in the night the *Caravan* dislodged: and at seven the next morning pitched at *Bilbesh*, which is in the land of *Goshen*. Paying two Madcins for a Camell, at mid-night we departed from thence. Our companions had their cradles struck down through the negligence of the Camellers: which accident cast us behind the *Caravan*. In danger to have been surprized by the *Pesants*, we were by a *Spahie* that followed delivered from that mischief. About nine in the forenoon we pitched by *Catara*: where we payed four Madcins for a Camell. Hereabout, but neerer the *Nile*, there is a certain tree called *Alchan* by the *Arabs*: the leaves thereof being dryed and reduced into powder, doe die reddish yellow. There is yearly sput of this thorow the *Turkish* Empire, to the value of four-score thousand *Sultanies*. The women with it doe dye their hair and nailes: some of them their hands and feet; and not a few, the most of their bodies, tempered onely with gumme, and laid on in the *Bannia*, that it may penetrate the deeper. The Christians of *Bosnia*, *Valachia*, and *Russia*; doe use it as well as the *Mahometans*. Trees also here be that doe bring forth cottons. The next morning before day we removed, and came by nine of the clock to *Salbia*, where we over-took the rest of the *Caravan*: all Christians of those countreys riding upon Mules, and Asses. They had procured leave to set forward a day before; desirous to arrive by Palm-Sunday at *Jerusalem*; (this *Caravan* staying ten days longer then accustomed, because of certain principall Merchants) but they durst not by themselves venture over the main Defarts: which all this while, we had trented a long, and now were to passe thorow.

A little beneath is the lake *Sirbonis*, called by the old *Egyptians*, The place of *Typhons* expiration, now *Bayrena*, dividing *Egypt* from *Syria*. A place to such as knew it not, in those times full of un-expected danger. Then two hundred furlongs long being but narrow, and bordered on each side with hills of sand, which born into the water by the winds so thickned the same, as not by the eye to be distinguished from a part of the Continent: by means whereof whole armies have been devoured. For the sands neer hand seeming firm, a good way entred did farther off, and left no way of repuning, but with a lingering cruelty swallowed the engaged: whereupon it was called *Barathrum*. Now but a little lake, and waxing lesse daily: the passage long since choaked up which it had into the Sea. Close to this standeth the mountain *Assus* (no other then a huge mole of sand) famous for the Temple of *Jupiter*, and sepulchre of *Pompey*: there obscurely buried by the piety of a private Souldier: upon whom he is made by *Lucan* to bestow this Epitaph:

Great Pompey here doth lie; so Fortune pleas'd
To insile this stone; whom *Cæsar* self would have
Interr'd before he should have mist a grave.

Hic situs est magnus, placet hoc fortuna sepulchrum
Dicere Pompei: quo condidit maluit illum
Quam terra casuile Socræ.

Who lost his head not far from thence by the treachery and comandement of the ungratefull *Ptolemy*. His tombe was sumptuously re-edified by the Emperour *Adrian* North hereof lies *Idumæa*, between *Arabia* and the mid-land sea, extending to *Judea*: called *Edo* in the Scriptures, of *Esaus* a name which was given him in regard of his colour, which signifieth Red in the Hebrew. Afterward called *Idumæa* of the *Idumeans*: a people of *Arabia* the Happy; who in a mutiny quitting their country; did plant themselves here; incorporating with the *Hebrews* (of whom originally defended) and observing their ceremonies,

Idumæa rich in Palmes.

— Arbusto Palmarum dives Idumæa.
Lucan.

as heretofore with Balfamum; and indifferent fruitfull towards the sea. Difficult to be subdued, by reason of the bordering defarts and penury of waters; yet have they many wells, but hid, and onely known to the inhabitants: who are now subject to the *Turks*; and differ in life and customes not much from the *Arabians*.

The *Subassie* of *Salbia* invited himself to our tent; who feeding on such provision as we had, would in conclusion have fed upon us; had not our commandement (which stood us in four *Shariffs*) from the *Bassa* of *Cairo*, and the favour of the

the Captain by means of our Physician protected us; otherwise, right or wrong had been but a silly plea to barbarous covetousness armed with power. Wee seven were all the *Franks* that were in the company; we heard how he had served others; & were not a little in being thus fortified against him. The whole *Caravan* being rejoiced not a little in being thus fortified against him. The whole *Caravan* being now assembled, consists of a thousand horses, mules, and asses; and of five hundred camels. These are the ships of *Arabia*; their seas are the deserts. A creature created for burthen. Six hundred weight is his ordinary load; yet will he carry a thousand. When in lading or un-lading hee lies on his belly; and will rise (as it is said) when laden proportionably to his strength, nor suffer more to be laid on him. Four days together he will travel without water; for a necessity fourteen; in his often belching trussing up a bladder, wherewith hee moisteneth his mouth and throat. When they travel, they cram them with barley dough. They are, as some say, the only that ingender back-ward. Their pace is slow, and intolerable hard, being withall un-sure of foot, were never so little slippery or un-even. They are not made to amend their paces when weary. A beast gentle & tractable, but in the time of his venerie; then, as if remembering his former hard usage, he will bite his keeper, throw him down, and kick him: forty days continuing in that fury, & then returning to his former meekness. About their necks they hang certain charms included in leather, and writ by their *Dervises*; to defend them from mischance, and the poison of ill eyes. Here we paid five *Madeins* for a Camel.

Having with two days rest refreshed them, now to begin the worst of their Journey, on the tenth of March we entered the maine deserts: a part of *Arabia Petraea*; so called of *Petra* the principall City, now *Râthalalab*. On the North and West it borders on *Syria* and *Egypt*; South-wards on *Arabia Felix*; and the Red sea; and on the East it hath *Arabia* the desert. A barren and desolate country bearing neither grasse nor trees, saving only here & there a few Palms which will not forsake these forsaken places. That little that grows on the earth, is wild hyssop, whereupon they doe pasture their camels; a creature content with little, whose milk and flesh is their principall sustenance. They have no water that is sweet; all being a meer wilderness of sand: the winds having raised high mountaines, which lye in drifts, according to the quarters from whence they blow. About mid-night (the souldiers being in the head of the *Caravan*) these *Arabs* assailed our reare. The clamour was great; and the passengers, together with their leaders, fled from their camels; I, and my companion imagining the noise to be onely an encouragement unto one another, were left alone; yet preserved from violence. They carried away with them divers mules and asses laden with drugs, and abandoned by their owners, not daring to stay too long, nor cumber themselves with too much luggage, for fear of the souldiers. These are descended of *Ishmael*; called also *Saracen* of *Sirâ*, which signifieth a Desert, and *saken*, to inhabit. And not onely of the place, but of the manner of their lives; for *Sarack* imports as much as a thief: as now, being given from the beginning unto theft and rapine. They dwell in tents, which they remove like walking Cities, for opportunity of prey, and benefit of pasturage. They acknowledge no Sovereign: not worth the conquering, nor can they be conquered: retiring to places impassable for armies, by reason of the rolling sands and penury of all things. A nation from the beginning un-mixed with others: boasting of their nobility, and at this day hating all mechanickall sciences. They hang about the skirts of the habitable countreys, and having robbed, retire with a marvellous celerity. Those that are not detected persons, frequent the neighbouring villages for provision, and traffick without molestation: they not daring to intreat them evilly. They are of mean stature, raw-bone, tawny, having feminine voices: of a swift and noiseless pace; behind you, ere aware of them. Their Religion is Mahometanism; glorying in that the Impostor was their country-man; their language extending as far as that religion extendeth. They ride on swift horses (not mishapen, though lean, and patient of labour. They feed them twice a day with the milk of camels; nor are they esteemed of, if not of sufficient speed to over-take an ostridge. Of those there are store in the deserts. They keep in flocks, and oft affright the stranger passenger with their fearfull shrieches, appearing a far off like a troop of horse-men. Their bodies are too heavy to be supported with their wings: which uselesse for flight, do serve them onely to run the more speedily. They are the simplest of fowls, and symbols of folly, what they find they swallow, though without delight, even stones and iron. When they have laid their eggs, nor lesse great then the bullet of a Culverin (whereof there are great numbers to be found

in *Cairo*) they leave them; and un-mindful where: sit on those they next meet with. The *Arabs* catch the young ones, running apace as soon as disclosed: and when fatted, doe eat them: so doe they some part of the old, and sell their skins with the feathers upon them. They ride also on Dromedaries; like in shape, but lesse then a Camel, of a jumping-gate, and incredible speed. They will carry a man (yet unfit for further) an hundred miles a day; living without water, and with little food satisfied. If one of these *Arabians* undertake your conduct, he will perform it faithfully: neither will any of the Nation molest you. They will lead you by unknown neerer wayes; and faster in four days, then you can travel by *Caravan* in fourteen. Their weapons are bows, darts, slings, and long javelins, headed like partisans. As the *Turks* sit cross-legged, so doe they on their heels: differing little in habit from the rustick *Egyptians*.

About break of day we pitched by two wells of brackish water, called, The wells of *Duedar*. Hither followed the *Subasse* of *Salbia*, with the *Jens* which wee left behind: who would not travel the day before, in that it was their Sabbath. Their superstition had put them to much trouble and charges: as of late at *Tunis* it did to some pain. For a fort of them being to imbarke for *Salonica*; the wind coming fur on the Sunday, and the master then hoisting sailes; loth to infringe their law; and as loth to lose the benefit of that passage: to cozen their consciences, they hired certain *Janizaries* to force them aboard; who took their money, and made a jest of beating them in earnest. At three of the clock we departed from thence, and an hour before mid-night pitched by the Castle of *Catie*, about which there is nothing vegetive, but a few solitary Palmes. The water here is bad, inasmuch that that which the Captain drinks, is brought from *Tina*, a sea-bordering towne, and twelve miles distant. Threecore souldiers lie here in garrison. We paid a piece of gold for every Camel, and half a dollar a piece for horses, mules and asses, to the Captain, besides five *Madeins* a Camel to the *Arabs*. It seemeth strange to mee, how these Merchants can get by their wares so far-fetcht, and travelling thorow such a number of expences. The thirteenth spent in paying of *Capbar*, on the fourteenth of March by five of the clock we departed, and rested about noon by the Wells of Slaves. Hither followed the Governour of *Catie*, accompanied with twenty horse; and pitched his tent beside us. The reason why he came with so slight a conduct, thorow a passage so dangerous, (for there, not long before, a *Caravan* of three hundred camels had been born away by the *Arabs*) was for that he was in fee with the chiefe of them: who upon the payment of a certain tax, secured both goods and passengers. Of these there were divers in the company. Before mid-night we dislodged; and by six the next morning we pitched by another Well of brackish water, called, The Well of the mother of *Assan*. In the afternoon we departed. As we went, one would have thought the sea to have been hardly, and to have removed upon his approaches, by reason of the glistering Nitre. And no doubt, but much of these deserts have in times past been sea; manifested by the saltiness of the soil, and shels that lie on the sand in infinite numbers. The next morning by five of the clock we came to *Arisfa*: a Castle, environed with a few houses: the garrison consisting of a hundred souldiers. This place is something better then desert; two miles removed from the Sea, and blest with good water. Here we paid two *Madeins* for a Camel, and half as much for our Asses; two of them for the most part rated unto one of the other. On the seventeenth of March we dislodged betimes in the morning, resting about noon by the Wells of Fear; the earth here looking green, yet waste, and un-husbanded. In the evening we departed. Having passed in the night by the Castle *Hamones*, by break of day they followed us to gather their *Capbar*; being three *Madeins* upon every Camel. The country from that place pleasant, and indifferent fruitfull. By seven of the clock we pitched close under the City of *Gaza*.

FINIS LIBRI SECUNDI.



THE THIRD BOOK.



OW are wee in the Holy Land, confined on the North with the mountains of *Libanus*, and a part of *Phœnicia*: on the East it hath *Cœlesyria*, and *Arabia Petrea*: on the South the same together with *Idumæa*, the West is bounded, a part with *Phœnicia*, and the rest with the Mid-land Sea. Distant from the line one and thirty degrees; extending unto thirty three, & something upward. So that in length from *Dan* (the same with *Cæsarea Philippi*) unto *Beerseba* (now *Gibelin*) it containeth not more then 140 miles: where broadest, not fifty. A land that flowed with milk

and honey: in the midst as it were of the habitable world, and under a temperate clime: adorned with beautiful mountains; and luxurious valleys; the rocks producing excellent waters; and no part empty of delight or profit. Having at once sustained of her own thirteen hundred thousand fighting men, (what then in all proportioned with these?) and that with abundancy. Divided it was into three regions; *Judea*, which lieth to the South, *Samarina* in the midst; and *Galilee*, extending unto *Libanus*: of which the Upper and the Neather watered by many springs and torrents, but not many rivers: *Jordan* the prince of the rest; seeming to arise from *Jor*, and *Dan*, two not far distant fountains. But he fetched his birth from *Pbiala*, a round deep Well an hundred and twenty furlongs off; and passing under the earth ascendeth at the places afore-said: running from North to South not navigably deep, nor above eight fathoms broad, nor (except by accident) heady: shadowed on both sides with poplars, alders, tamarix, and reeds of sundry kinds. Of some the *Arabians* make darts and javelins, of others arrows of principal esteem; others they select to write with: more used then quills by the people of these countreys. Passing along it maketh two lakes: the one in the Upper *Galilee*, named *Samachonitis* (now *Houle*), in the summer for the most part dry, over-grown with shrubs and reeds, which afford a shelter for Bores and Leopards: the other in the Interior, called the sea of *Galilee*, the lake of *Genazareth*, and of *Tyberias*, taking that name from a City so called, built there by *Herod*, in honour of *Tyberius Cesar*. In length an hundred furlongs, and forty in breadth; the water exceeding sweet, and better to drink of then that of the River: abounding with sundry sorts of fish, unto it peculiar. The soile about is of so admirable a nature, that fruits which are ouely proper to cold, to hot, and to temperate countreys, there jointly thrive with a like felicity: the plains about are now well-nigh over-grown with bushes and un-husbanded. Running a great way farther, with many windings, as it were to delay his ill destiny; gliding thorow the plains of *Sericho* not far below where that City stood, it is at length devoured by that cursed lake *Asphaltides*: so named of the *Bitumen* which it vomiteth. Called also the Dead sea, perhaps in that it nourisheth no living creature; or for his heavy waters, hardly to be moved by the winds. So extream salt, that whatsoever is thrown thereinto not easily sinketh. *Vespasian* for a tryall, caused divers to be cast in, bound hand and foot, who floated as if supported by some spirit. They say that birds flying over fall in as if enchanted. Nor unlikely, since other lakes, as that of *Avernus*, have effected the like:

— A name of right

*Impos d, in thos to all birds oppositæ,
Which when those airy swift passengers o're-flie,
Forgetfull of their wings: they fall from hie
With out-streicht necks, on earth, where earth partakes
That killing property; where lakes, on lakes:*

— Nomen id ab re

*Impositum est, quia sunt avibus contraria cunctis
E regione, ea quod loca cum advenire volantes
Remigii oblite pennarum vela remittunt,
Præcipitesque cadunt molli cervice proflua
In terram, si forte iis fert natura locorum:
Aut in aquam, si forte lacus substratus Averno est:
Lucr. l. 6.*

suffocated with the poison of the ascending vapours. The whole countrey have from hence their provision of salt: Seventy miles it is in length, and sixteen over; having no egress unless under the earth: nor yet increasing with the access of the River, and those multitudes of torrents. Once a fruitful valley, compared for delight unto Paradise, and called *Pemapolis*, of her five Cities: destroyed with fire from heaven, and converted then into this filthy lake, and barren desolation that environs it. A fearful monument of divine vengeance. *Josephus* (and hee that countrey-man) reports, that about it are fruits, and flowers, most delectable to the eye, which touched, fall into ashes. An historian perhaps not always to be credited. Yet not far off there grows a fruit like a green Walnut, This I have seen; which they say never ripeneth. At the foot of the bordering mountains, there are certain black stones, which burn like coales (whereof the Pilgrimes make fires) yet diminish not therewith: but only become lighter and whiter. Beyond *Jordan* are the warm baths of *Calirhoe*, which discharge themselves into this Lake: exceeding soveraign for sundry diseases.

This famous countrey, the stage of wonders,

Loved of God; planted by first Colonies:

Nurse of blest Saints; and kingly Families;

Fruitfull in Worthies; glorious in the birth

Of Christ: who here descending from the skies

Did with his blood purge the polluted earth:

— Cara Deo, primis habitata colonis,
Terra domus regum, sedes clarissima divum;
Nobilium antiqua lætæ secunda virorum
— Natale solum, quo lapsus ab astris
Detergit Christus mortales sanguine culpa.

was first inhabited by *Canaan* the sonne of *Cham*, and called by his name: hee dying, left it to his eleven sons, the authors of as many nations. *Abraham* the tenth from *Noe*, and sixth from *Heben* (of whom the *Hebrews*, retaining in the confusion of tongues their primitive language) * departing from *Chaldeæ* by divine appointment dwelt in this countrey, promised him by God in a vision: and thereupon called the land of Promise: as of *Jacob*, *Israel*, so named for struggling with an Angel. His posterity two hundred and eighteen years after descending into *Egypt*, were there for two hundred and seventeen years retained in bondage. Brought from thence by *Moses*; forty years after, under the conduct of *Iosuah* they entred *Canaan*, expelled the *Canaanites*, and unto every tribe they allotted a portion. At the first for three hundred and eighty six years they were governed by Captains and Judges: after that for four hundred and eighteen, by Kings; *Juda* the Scepter-bearer; the regall City *Jerusalem*. From *Rehoboam* ten tribes revolted, who chose the fugitive *Jeroboam* for their King: his successors stiled Kings of *Israel*; the seat of that kingdom *Samarina*. Two hundred fifty and nine years that Kingdom had endured, when in the ninth year of the reign of *Hoshea* they were led into Captivity by the King of *Assyria*: and planted as some say, beyond the *Caspian* mountains; from whence they never returned. The *Assyrians* posselt of their land, were from thenceforth called *Samaritians*: who devoured by Lions for sacrificing to the Gods of their countrey, revoked certain of the *Israelitish* Priests, to instruct them in their law and religion; but no otherwise observed, then as leaving it free to worship what God each man best liked. To *Juda* onely continued *Benjamin* with the best of the *Levites*. Oppressed by Tyrants, as oft wonderfully delivered; at length in the reign of *Zedechias* they were carried captive by *Nebuchadnezzar* into *Babylon*. Fifty nine years after set at liberty by *Cyrus*, with gifts and immunities they returned under the conduct of *Zerubbabel*. After this they were called *Jews* of *Juda*, the Patriarch, and the countrey *Jury*. From which time until the *Maccabees*, a tract of three hundred fixty and four years, they were governed by an *Arsyrtacy*: tried with many calamities, and subject to the insolencies of over-powerfull neighbours. Of whom *Antiochus Helicenus*, *Epiphanes*, who assited by the factious, massacred the people, not sparing the conspirators: interdicting, and by torture enforcing whatsoever by their law they were

Irreconcilable are the common putations of Chironologers. I follow *Christ. Helicenus*, the last & reputed best. A.M. 201.

How this may be reconciled to those 70. Jerem. 25. Dan. 9. sec Helicenus.

commanded or prohibited. The Samaritans would be not more of kin to the Jews: but professed themselves to be descended of the Sidonians, and re-dedicated their Temple (before dedicated to God) on mount *Garazin* unto *Jupiter*. To oppose this tempest, up stood *Matthias*; a Priest of the race of *Amone*, with his five sons; all men of incomparable valour. Of whom *Judas Maccabeus* did (if not restore) uphold their State from a further declination. *Judas* slain, *John* succeeded him: *Jonathans*, *John*; and *Simon*, *Jonathans*, the last of the brethren, (for *Eleeazar* was slain before by the fall of an Elephant which he slue, supposing it to have born the person of *Antiochus*): all dying nobly in their countreys defence; a glorious and to be emulated destiny. After *Simon*, *Hircanus* his son obtained the Priest-hood, together with the principality. A man more fortunate then the rest: who not onely defended his own, but made many prosperous invasions. *Aristobulus* his sonne translated the principality into a kingdom: the first that wore a crown: in worth degenerating; stained with the blood of his mother and brother. His brother *Alexander* reigned in his stead; not inferior in cruelty, ever in warres, either foraign or civil; acquainted with variable fortunes. He left his kingdom to *Alexandra* his wife, for restraint of his cruelty well beloved of the people. By him she had two sons, *Hircanus*, and *Aristobulus*: conferring upon the eldest the Priest-hood and kingdom. Out of her overmuch zeal mistled by the Pharisees, the offended incense. *Aristobulus* (a man of an aspiring spirit; and viciously daring) who upon the sicknesse and death of his mother affected the kingdom. *Hircanus* resignes: *Antipater* the Idumean procureth him to revoke his resignation: who after many bickerings, is at length restored by *Pompey*; who conquereth *Judea*, and leadeth *Aristobulus* to Rome with his children: *Scarnus* here governing for the Romans. *Alexander* his eldest sonne, getteth loose: pursueth *Hircanus*; is suppressed by *Gabinus*: who succeeded *Scarnus* in the government of Syria, and restored *Hircanus* to the Priest-hood, alters the government, divides *Judea* into five Provinces, and commits them to severall governors. *Aristobulus* escapeth from Rome, attempteth the kingdom: is overthrowen, taken, and sent back again. *Craffus* succeeds *Gabinus*: him *Cassius*. *Aristobulus* set free by *Cesar*, and furnished with an army, is poisoned by *Pompey*'s favourites: his son *Alexander* made governour of *Judea*: and the Priest-hood (of his sake confirmed to *Hircanus*; who unfit for rule, enjoying onely the title of a King), is directed by the other. *Antipater* soon after poisoned (a man of high valour, and wisdom) leaveth four sons behind him: *Phasolus*, *Herod*, *Ioseph*, and *Phariorus*. *Herod* by his victories becometh famous: who with his brother *Phasolus*, are made Tetrarchs by *Anthony*. *Antigonius* the second sonne to *Aristobulus*, raiseth new tumults, assisted by the *Parthians*: by whom *Hircanus* and *Phasolus* contrary to promise, are treacherously surprised, and delivered to *Antigonius*; who making *Hircanus*, by biting off his ears, un-capable of the Priest-hood, assumeth unto himself the sovereignty. *Herod* in distresse repaireth to Rome, is aided, and created King of *Judea* by *Augustus* and *Anthony*. The warres after many conflicts doe end with the death of *Antigonius*: the last of the race of the *Maccabees*, who held that government an hundred thirty and one years. *Herod* reigned thirty four years; a man full of admirable vertues, and execrable vices; his acts had deservedly given him the addition of Great: fortunate abroad, unfortunate in his family; having put three of his sons to death, and the wife that he loved: his life tragically, his death desperate. His crown hee bequeathed to *Archelaus*, his son by *Malthace* the Samaritan. But expelled by the Jews for his cruelty, the matter was debated before *Augustus*, who gave him half of the kingdom with the title of an *Ethnarh*. The other half divided into two Terrarchies, were bestowed on two of his brethren *Philip*, (to whom *Agrippa* succeeded, the son of *Aristobulus*, slain by his father *Herod*, with the title of a King, given him by *Claudius Cesar*) and *Antipas*, called also *Herod*. *Archelaus* banished soon after for his cruelty, did die in exile. His *Ethnarhcy* reduced into a *Romane* Province, and the government thereof committed unto *Pontius Pilate* by *Tiberius Cesar*; under whom the Son of God did die for the offences of man: fore-told by Heathen Oracles.

Sed manibus passis cum mensurem et coronam
De spinis ulerit, nec non latus ejus arundo
Fixerit acta manu, cuius causa tribus horis
Nox tenebrosa die medio monstratque fiet:

But when with hands out-stretcht, and head thorn bound;
A twisted spear his blessed side shall wound:
For which above night for three hours space
Shall mid-day mask: To mans affrighted race,

Tke

The Temple then shall yeeld a dire offence:
He shall to profound hell make his descent
And leave the dead a way to life —

His name thus covertly expressed,

Explained Four vowels hath it, and two that are none,
by the number Of Angels two: The summe of all thus shone,
Greece Eight myriads, decads eight; speculations
Letters. Declare his name to earths un-faithfull sons
IHOTZ.
10. 8. 100. 70
400. 200.
8. 8. 800.

Petronius succeeded *Pilate*, *Felix*, *Petronius*, and then *Festus*, and *Florus*. *Florus* his cruelty and bad government provoked the Jews to rebellion. But the calamities of that war inflamed by *Gallus*, *Vespasian*, and *Titus*, exceed both example, and description. His blood becom us and ours: a wish then granted, was now effected with all fulnesse of terror. *Judea* deprived of her fertility, together with her Cities and people, is governed by *Lucius Bassus*: who by *Vespasian*'s appointment made sale of the land; and on every head imposed an annual tribute. So continued it untill the reign of *Adrian*: when the Jews impatient, that forainers should possesse their countrey, raised a new commotion: to whom the dispersed resorted from all parts; *Barcochab* the ring-leader their counterfeite *Messias*. And because his name doth signifie the Son of a star: he applied unto himselfe that prophetic: Out of Jacob shall a star arise; But when slain and discovered for an Impostor, they called him *Ben-cozab*, which is, son of lying. *Julius Severus* Lieutenant unto *Adrian*, (notwithstanding many of their desperate attempts) raised fifty of their strong holds, nine hundred eighty five towns, and slue of them five hundred and fourscore thousand. Inasmuch that that the countrey lay waste, and the ruined Cities became and habitation for Foxes, and Leopards. The captives by the Emperors commandement were transported into *Spain*: and from thence again exiled in the year 1300 by *Ferdinand* and *Emanuel*. Ivery now without *Temes*, embraced the Christian Religion in the dayes of *Constantine*: whose mother *Helena* is said to have built therein no lesse then two hundred Temples and Monasteries, in places made famous by the miracles of Christ: or (such as were the known habitations of his disciples. The next change befell in the reign of *Phocas*, when *Cosroe* the Persian over-ran all *Palestine*; inflicting un-heard of tortures on the patient Christians. No sooner freed of that yoke, but made to sustain a greater by the execrable *Saracens*, under the conduct of *Omar*, successor unto *Mahomet*; who were long after expelled by the *Turks*, then newly planted in *Persia* by *Tangrolipix*. When the Christians of the West, for the recovery of the Holy Land (so by them inslited) set forth an army of three hundred thousand, *Godfrey* of *Bullein* the Generally; who made thereof an absolute conquest: & was elected King of *Ierusalem*. Lesse then a year gave a period to his reign. Him his brother *Baldwin* succeeded: then *Baldwin* the second his kinsman: him, *Fulk* his son in law. *Fulk* left two sons behind him: *Baldwin* the third, and *Almericus*, who succeeded his brother: him, his son *Baldwin* the fourth. Then *Baldwin* the fifth his sisters son: child by his mother poisoned within seven months of his coronation, out of her cruel ambition to gain unto her self the sovereignty, by conferring the same upon her husband *Guy*; the ninth and last King of *Ierusalem*. Their trouble-some reigns, high valors, the alternate changes of foils and victories (their foes at hand, their succours afar-off) and finally, their final overthrow procured by home-bred treason; requite a peculiar History. In the 89 year of that kingdom, and during the reign of *Guy*, the Christians were utterly dispossessed of *Judea*, by *Saladine* the Egyptian Sultan. A countrey it seemeth anathematized for the death of Christ, and slaughter of so many Saints as may be conceived by view of the place it self; and ill successe of the Christian armies: which in attempting to recover it, have endured there so often such farall over-throws: or else, in reputed it a meritorious war, they have provoked the divine vengeance. The airy title our *Richard* the first did purchase of *Guy*; with the reall and flourishing kingdom of *Cyprus*: which now is assumed by the Kings of *Spain*, with as little profit, and the like ambition. But the possession remained with the Egyptians; untill *Selymus*, by extinguishing of the *Mamelucks* did joyn the same to the Ottoman Empire. So it remaineth at this day; and now is governed by severall *Sanciacs*, being under the *Bassa* of *Damasco*.

Tunc hominum generi magnum Salomonia signum
Templa dabunt, Ditis cum testis profunda subibit,
Nunciet in vitam reditum quo more peremptis,
Sibyl. Orac. l. 1.

——— vocales quatuor autem
Fert, non vocaleque duas, binum genitorum:
Sed quæ sit numeri totius summa docebo,
Namque octo monadas, totidem decadas super iit
Atque hecatonadas octo, infidis significat
Humanis nomen. Sibyl. Orac. l. 1.

It is for the most part now inhabited by *Moors*; and *Arabians*: those possessing the vallies, and these the mountains. *Turks* there be few: but many *Greeks*, with other Christians, of all sects and nations; such as impute to the place an adherent holiness. Here be also some *Jews*, yet inherit they no part of the land, but in their own country doe live as aliens. A people scattered throughout the whole world, and hated by those amongst whom they live; yet suffered as a necessary mischief: subject to all wrongs and contumelies, which they support with an invincible patience. Many of them have I seen abused, some of them beaten: yet never saw I Jew with an angry countenance. They can subject themselves unto times, and to whatsoever may advance their profit. In general, they are worldly wise, & thrive wheresoever they set footing. The *Turk* employes them in receipt of customs, which they by their policies have enhanced; and in buying and selling with the Christian: being himself in that kind a fool, and easily confused. They are men of indifferent statures, and the best complexions. These as well in Christendome, as in *Turkie*, are the remains onely of the tribes of *Juda* and *Benjamin*, with some *Levites* which returned from *Babylon* with *Zerubbabel*. Some say, that the other ten are utterly lost: but they themselves that they are in *India*, a mighty Nation, encompassed with rivers of stone, which onely cease to run on their Sabbath, when prohibited to travel. From whence they expect their Messias: who with fire and sword shall subdue the world, and restore their temporall kingdom; and therefore whatsoever befalls them, they record it in their Annals. Amongst them there are three sects. One onely allow of the Books of *Moses*. These be *Samaritan Jews*, (not *Jews* by descent, as before-said) that dwell in *Damasco*: who yearly repair to *Sichem* (now *Neapolis*) and there doe at this day worship a Calf, as I was informed by a Merchant dwelling in that country. Another allow of all the Books of the Old Testament. The third sort mingle the same with traditions, and fantastical fables devised by their *Rabbins*, and inserted into their *Talmud*. Throughout the *Turk* Dominions they are allowed their Synagogues: so are they at *Rome*, and elf-where in *Italy*; whole receipt they justify as a retained testimony of the verity of Scriptures; and as being a means of their more speedy conversions: whereas the offence that they receive from Images, and the losse of good upon their conversions, oppugne all persuasions whatsoever. Their Synagogues (for as many a I have seen) are neither fair without, nor adorned within; more then with a curtain at the upper end, and certain lamps (so far as I could perceive) not lighted by day-light. In the midst stands a scaffold, like those belonging to Quakers, in some of our Cathedrall Churches: where hee stands that reads their Law, and sings their Liturgy; and office not belonging unto any in particular; but unto him (so he be free from deformities) that shall at that time purchase it with most money; which rebounds to their publike treasury. They read in savage tones; and sing in tunes that have no affinity with musick: joining voices at the severall clozes. But their fantastical gestures exceed all barbarisme; continually weaving with their bodies, and often jumping upright (as is the manner in dances) by them esteemed an action of Zeal, and figure of spiritual elevation. They pray silently with ridiculous and continuall noddings of their heads, not to be seen and not laughed at. During the time of Service their heads are veiled in linnen, fringed with knots, in number answerable to the number of their laws, which they carry about with them in procession; and rather boast of, then observe. They have it stuck in the jambs of their doores, and covered with glasse: written by their *Cacams*, and signed with the name of God, which they kisse next their hearts in their goings forth: and in their returns. They may print it, but it is to be written on parchment, prepared of purpose (the inke of a prescribed composition) not with a quill, but a cane. They doe great reverence to all the names of God, but especially to *Jehovah*, inasmuch that they never use it in their speech. And whereas they handle with great respect the other books of the Old Testament, the Book of *Hester* (that part that is Canonically, for the other they allow not of) writ in a long scrole, they let fall on the ground as they read it, because the name of God is not once mentioned therein; which they attribute to the wisdom of the Writer, in that it might be perused by the Heathen. Their other books are in the *Spanish* tongue, and Hebrew character. They confess our Saviour to have been the most learned of their Nation, and have this fable dispersed amongst them concerning him: How that yet a boy, attending upon a great *Cacam* at such a time as the heavens accustomed to open, and whatsoever he prayed for was granted; the *Cacam* oppressed

Do not of
their law.

oppressed with sleep, charged the boy when the time was come, to awaken him. But he provoked with a frantick desire of peculiar glory (such is their devilish invention) made for himself this ambitious request; that like a God hee might be adored amongst men. Which the *Cacam* over-hearing, added thereunto (since what was craved could not be provoked) that it might not be till after his death; Whereupon he lived contemptibly; but dead, was, is, and shall be honoured unto all posterity. They say withall, that he got into the *Sanctum Sanctorum*: and taking from thence the powerfull names of God, did sew them in his thigh. By vertue whereof he went invisible, rid on the Sun-beams, raised the dead to life, and effected like wonders. That being often amongst them, they could never lay hands on him; untill he voluntarily rendered himself to their fury not willing to defer his future glory any longer. That being dead, they buried him privately in a dung-hill, lest his body should have been found and worshipped by his followers: when a woman of great nobility, seduced by his doctrine, so prevailed with the *Roman* government; that he threatened to put them forth-with to the sword, unless they produced the body. Which they digging up found un-corrupted, and retaining that self-same amiable favour, which he had when he lived: onely the haire was fallen from his crown; imitated as they say, by the *Romish* Friars. Such, and more horrible blasphemies invent they; which I fear to utter. But they be generally notorious liars. Although they agree with the *Turk* in circumcision, detestation of Images, abstinence from swines flesh, and divers other ceremonies: nevertheless the *Turks* will not suffer a Jew to turn *Mahometan*, unless he first turn a kind of Christian. As in religion they differ from others; so they do in habit, in Christendome enforced; here in *Turkie* voluntarily. Their under-garments differing little from the *Turks* in fashion, are of purple cloth; over that they wear gowns of the same colour, with large wide sleeves, and clasped beneath the chin, without band or collar: on their heads high brimmed caps of purple, which they move at no time in their salutations. They shave their heads all over; not in imitation of the *Turk*; it being their ancient fashion, before the other were a Nation, as appeareth by *Cherillus* (together with their language and bonnets then used) relating of the sundry people which followed *Xerxes* in his *Grecian* expedition.

These warres a people rarely featured, follow;
Who unknown, the Phœnician language spake.
On hills of Solymus by a pale lake
Have they their seat, Their heads they shave, and guard
With helmes of horse-skin in the fire made hard.

Hujus miranda specie gens casta secuta
Phœnissam ignoto linguam mitebat ab ore,
Sedes huic Solymi montes stagnum prope vastum;
Tonsa caput circum; Inæquali vertice equini,
Exuvias capitis duratas igne gerebat.

Their familiar speech is Spanish: yet few of them are ignorant in the *Hebrew*, *Turkish*, *Moresco*, vulgar *Greek* and *Italian* languages. Their onely studies are Divinity and Physick: their occupations brokage and usury; yet take they no interest of one another, nor lend but upon pawns; which once forfeited, are un-redeemable. The poorer sort have been noted for fortune-tellers, and by that deceit to have purchased their subsistence.

What dream soever you will buy
The Jew will sell you readily.

Qualiacunque vobis Judæi somnia vendunt:
Javen. Sit.

They marry their daughters at the age of twelve: not affecting the single life; as repugnant to society, and the law of creation. The Sabbath (their devotions ended) they chiefly employ in nuptial benevolencies: as an act of charity, bestowing well the sanctuary of that day. Although no City is without them throughout the *Grand Signior's* dominions; yet live they with the greatest liberty in *Salonica*, which is almost altogether inhabited by them. Every male above a certain age, doth pay for his head an annuall tribute. Although they be governed by the *Turkish* Justice; nevertheless, if a Jew deserve to die by their law, they will either privately make him away, or falsely accuse him of a crime that is answerable to the fact in quality, and deserving like punishment. It is no ill turn for the Franks that they will not feed at their Tables. For they eat no flesh, but of their own killing; in regard of the entrails, which being dislocated or corrupted, is an abomination unto them. When so it falls out, though exceeding good (for they kill of the best) they will sell it for a trifle. And as for their wines, being for the most planted and gathered

gathered by *Grecians*, they dare not drink of them for fear they be baptized i a ceremony, whereof we have spoken already. They sit at their meat as the *Turks* do. They bury in the fields by themselves, having only a stone set upright on their graves: which once a year they frequent burning of incense: and teating of their garments, for certain days they fast and mourn for the dead, yea, even for such as have been executed for offences. As did the whole Nation at our being at *Constantinople*, for two of good account that were impaled upon stakes; being taken with a *Turkish* woman, and that on their Sabbath. It was credibly reported, that a *Jew*, not long before, did poison his son, whom he knew to be un-restrainably lascivious, to prevent the ignominy of a publique punishment, or losse by a chargeable redemption. The flesh consumed, they dig up the bones of those that are of their families; whereof whole bark-fulls not feldome doe arrive at *Soppa*, to be conveyed, and again interred at *Ierusalem*: imagining that it doth adde delight unto the soules that did owe them, and that they shall have a quicker dispatch in the generall Judgement. To speak a word or two of their women: The elder mabble, their heads in linnen, with the knots hanging down behind. Others do wear high caps of plate; whereof some I have seen of beaten gold. They wear long quilted waste-coats, with breeches underneath; in winter of cloth, in summer of linnen, and over all when they stir abroad, loose gowns of purple, flowing from the shoulders. They are generally fat, and rank of the favors which attend upon sloth, corpulency. For the most part they are goggle-ey'd. They neither shun conversation, nor are too watchfully guarded by their husbands. They are good work-women, and can and will doe any thing for profit, that is to be done by the art of a woman, and which lures with the fashion of these countreys. Upon injuries received, or violence done to any of their Nation, they will cry out mainly at their windows, beating their cheeks, and tearing of their garments. Of late they have been blest with another *Hester*; who by her favour, with the *Sultan*, prevented their intended massacre, and turned his fire upon their accusers. They are so well skilled in lamentations, that the *Greeks* do fire them to cry at their funerals.

liberibus semper lachrymis, semperque paratis
In statione sua, atque expectantibus illam
Quo jubeat manare modo.

Ernst full in tears: tears that still ready stand
To sally forth; and but expect command.

But now return we unto *Gaza*, one of the five Cities, and that the principall that belonged to the *Palestines*, (called *Philistins* in the Scriptures) a warlike and powerful people, of whom afterward the whole land of Promise took the name of *Palestine*. *Gaza*, or *Aza*, signifieth Strong. In the *Persian* language a Treasury: so said to be called by *Cambyses*, who invading *Egypt*, sent thither the riches purchased in that war. It was called *Constantia*, by the Emperour *Constantine*, *Gaza* again by *Julian*, and now *Gazra*. First, famous for the acts of *Samson*, who lived about the time of the *Trojan* wars: (an age that produced Worthies) whose force and fortunes, are said to have given to the Poets their inventions of *Heracles*, who lived not long before him. And afterward famous for the two wounds there received by *Alexander* the Great: then counted the principall City of *Syria*. It stands upon a hill: environed with valleys; and those again well-nigh inclosed with hills; most of them planted with all sorts of delicate fruits. The building mean, both for form and matter. The best but low, of rough stone, arched within, and flat on the top, including a quadrangle: the walls surmounting their roofs, wrought thorow with pot-sherds to catch and strike down the refreshing winds; having spouts of the same, in colour, shape, and site, resembling great Ordinance. Others are covered with mats and hurdles; some built of mud-amongst all, not any comely or convenient. Yet are there some reliques left; and some impressions that testify a better condition. For divers simple roofs are supported with goodly pillars of *Parian* marble: some plain, some curiously carved. A number broken in pieces do serve for thresholds, jambs of dores, and sides of windows, almost unto every beggerly cottage. On the North-east corner, & summity of the hill, are the ruins of huge arches sunk low in the earth, & other foundations of a stately building. From whence the last *Sanziack* covered marble pillars of an incredible bigness; enforced to fall when a wonder ere they could be removed; which he employed in adorning a certain Mosque below in the valley. The *Jews* do fable this place to have been the theatre of *Samson*, pulled down on the head of the *Philistines*. Perhaps some palace there built by *Ptolemy*, or *Popey*, who re-edified the City: or *Chris-*

tian Temple erected by *Constantine*; or else that Castle founded by *Baldwin* the thirds in the year 1148. The Castle now being not worthy that name, is of no importance: wherein lyeth the *Sanziack* (by some termed a *Bassa*) a sickly young man, and of no experience, who governs his Province by the advice of a *Mure*. His territories begin at *Asyffe*, on the West-side of the City, out of sight, and yet within hearing, is the sea; seven furlongs off: where they have a decayed and unsafe port, of small avails at this day to the inhabitants. In the valley on the East-side of the City, are many straggling buildings. Beyond which there is a hill more eminent than the rest; on the North-side of the way that leadeth to *Babylon*; said to be that; (and no question the same described in Scriptures) to which *Samson* carried the gates of the City: upon whose top there standeth a Mosque, environed with the graves and sepulchres of *Mahometans*. In the Plain between that and the town, there stand two high pillars of marble, their tops much worn by the weather: the cause of their erecting unknown; but of great antiquity. South of this, and by the way of *Egypt*, there is a mighty Cistern, filled onely with the fall of rain, and descended into by large stairs of stone: where they wash their clothes, and water their cattell.

The same day that we came, we left the Caravan, and lodged in the City under an arch in a little court, together with our asses. The doore exceeding low, as ate all that belong unto *Christians*, to with stand the sudden entrance of the insolent *Turks*. For they here doe live in a subjection to be pitied; not so much as daring to have hand-some houses, or to employ their grounds to the most benefit. So dangerous it is to be esteemed wealthy. During our abode here there came a Captain with two hundred *Saphes*, sent by *Morat Bassa* to raise thirty thousand dollars of the poor and few inhabitants of this City. The *Grecians* have certain small vineyards, but that they have wine they dare not be acknown; which they secretly presse in their houses. They bury their corn under ground, and keep what they ate to spend, in long vessels of clay; in that it is subject to be eaten with wormes (as throughout *Egypt*) and will not last if not so preserved. In the principall part of the City they have an ancient Church, frequented also by the *Coptes*. The *Greekish* women (a thing elf-where unseen) here cover their faces, dying their hands-black; and are apparelled like the *Moors* of *Cairo*. Every Saturday in this Church-yard upon the graves of the dead, they keep a miserable howling, crying of custome, without tears or sorrow. The *Sabbath* would have extorted from us vvell-night as much money as vve were matters of: vvhich vve had hardly avoyded, had not the sick *Sanziack* (in that administered unto by our Physician) quited us of all payments. So that there is no travelling this vway for a *Frank* vwithouth speciall favour.

Thrust out of our lodging (as we were about to leave it) by the un-civill *Saphes*, who seized on divers of our necessities: on the nineteenth of March we returned to the Caravan. We paid half a dollar apiece to the place for our Camells: and for their hire from *Cairo*, for those of burthen six *Sulthanies*; for such as carried passengers eight. We gave then two *Sulthanies* more a piece to proceed into *Ierusalem*. Here the Caravan divided: not a small part thereof taking the way that leadeth unto *Babylon*. The next day we all dislodged: leaving the *Jews* behind us: who were there to celebrate their festivall. The Captain of the Caravan departed the night before; taking his way through the mountainous cuntry by *Hebron*: out of his devotion to visit the graves of the Patriarchs; a place of high esteem amongst them, and much frequented in their pilgrimages. The ancient City (the seat of *David* before he took *Sion* from the *Iebusites*) is utterly ruined. Hard by there is a little village, seated in the field of *Maachopolab*, where standeth a goodly Temple, erected over the Cave of their buriall, by *Helena* the mother of *Constantine*; converted now into a Mosque. We past this day through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountains (whereon stands *Hebron*): on the left hand the *Mediterranean* sea, bordered with continued hills, beset with variety of fruits: as they are for the most part of this dayes journey. The champion between about twenty miles over; full of flowrie hills ascending leisurely, and not much surmounting their rancker vallies: with groves of olives, and other fruits discretely adorned. Yet is this wealthy bottom (as are all the rest) for the most part un-inhabited, but onely for a few small and contemptible villages, possessed by barbarous *Moors*; who till no more then will serve to feed them: the grasse waste-high, un-mowed, and use-lesly withering. Perhaps so desolate, in that infested by the often recourse of armies, or murther-full *Saphes*: who before they go into the field (which is feldome until the

latter

latter end of harvest, lest they should starve themselves by destroying of the corn are billeted in these rich pastures for the benefit of their horses, lying in tents: besides them: committing many out-rages on the adjoining towns and distressed passengers.

Ten miles from Gaza, and neer unto the sea, stands Ascalon, now a place of no note: more then that the Turk doth keep there a garrison. Venerable heretofore amongst those heathen for the Temple of Dagon, and birth of Semiramis, begotten of their goddess Decreta. Who inflamed with the love of a certain youth that sacrificed unto her, and having by him a daughter; ashamed of her incontinency; did put him away, exposed the child to the Deities, and confounded with sorrow, threw her self into a lake replenished with fish adjoining to the City, and is fained to have been converted into one of them.

— Names
Decreti, quam versa squamis velantibus artus
Stagna Palæstini credunt coluisse figura.
Ovid. Met. l. 6.

— Or of Decreta tell,
That did (as Palestine believe) forsake
Her form: and cloath'd with scales liv'd in a lake.

Whereupon the Syrians obtained from the fish thereof, as reputed deities. This Decreta is said to be that Dagon the Idoll of the Ascalonites: (but with what congruity I know not) mentioned in the Scripture, which signifieth the fish of sorrow: who had her Temple close by that lake, with her image in the figure of a fish, all excepting the face, which resembled a woman. But the infant nourished by doves, which brought her milk from the pails of the pastors, after became the wife of Nimus, and Queen of Assyria; whereupon she was called Semiramis: which signifieth a Dove in the Syrian tongue. Now when she could no longer detain the Empire from her son; not enduring to sur vive her glory, the vanish out of sight: and was said by them to have been translated to the Gods, according to the answer of the Oracle. Others fain with like truth that she was turned into a Dove;

— Ut sumptis illius filia pennis
Ætærenas alis in turribus egerit annos.
Ovid. Met. l. 6.

Who with assumed wings made her ascent
To high-top towers, and there her old age spent.

in memoriall whereof the Babylonians did bear a Dove in their ensigues: confirmed by the Prophecies of Jeremias, who fore-telling of the devastation of Judea, adviseth them to flee from the sword of the Dove. Ten miles North of Ascalon along the shore stands Azotus: and eight miles beyond that Acharon, now places of no reckoning.

About two of the clock we pitched by Cane Sedee; a ruinous thing, hard by a small village, and not a quarter of a mile from the Sea: the Caravan lying in deep pastures without controlement of the villages. The next day wee departed two houres before Sun-rise: descending into an ample valley, and from that into another; having divers orchards towards the Sea. The country such (but that without trees) as we past thorow before: no part so barren, but would prove most profitable, if planted with vines and fruits, made more then probable by those that grow about Gaza. Passing thorow a spacious field of Olives, about noon we pitched on a little hill lying East, and within a furlong of Rama: called Ramula by the Moores, which signifieth sandy. It is seated on a plain, on a little rising of the earth, stretching North and South, built of free-stone, the streets narrow, the houses contemptible. Yet are there many goodly ruines, which testifie far better building: especially those of the Christian Churches. Here is a Monastery, much of it standing, founded by Philip the good, Duke of Burgundie; in that place where sometimes stood the house of Nicodemus: built for the relief and safety of Pilgrims in their passage to Jerusalem. And although quitted by the Friars, yet in that day it serveth to that purpose: called Sion-house, and belongeth to the Monastery of Mount Sion.

Though out of my way, it will not be far from my purpose, to say something of Joppa; which is a haven, and was a town ten miles West of this place; and said to have been before the generall Deluge. Others write that it was built by Japhet. It stood upon, and under a hill, from whence as Strabo reports (but impossible to be true) Jerusalem might be discerned. Having an ill haven, defended from the South and West, with eminent rocks, but open to the fury of the North: which driving the waves against the ragged cliffs, doe make them more turbulent, and the place

lesse safe then the open Sea incensed with tempests. Here reigned Cepheus (who repaired the same, and called it Joppa) the son of Phoenix, and father of Andromeda. Who is fained to have been chained unto a rock hard by for the pride of her mother Cassiope, there to be devoured by the monster.

For Mothers tongue un-just Jove charg'd that she
Should suffer here, who from all fault was free.
Whose armes when Perseus saw to hard rocky chain'd
But that warm tears from her full eye-springs rain'd,
And light winds gently fand her fluent haire,
He would have thought her marble: ere aware
Hid fire be assumeth; and astonish'd by
Her beauty, had almost forgot to fly.

— Hic immeritam maternæ pendere linguae
Andromedam pœnas in justis iussit. Ammon
Quam simul ad duras religatam brachia cautes
Vidit Abantides, nisi quod levis aura capillos
Moverat & tepido manabant lumina fleu:
Marmoreum ratos effit opus; trahit inficius ignes;
Et flopet eximia correptus imagine formæ,
Perit furæ: quætere est oblitus in æthere pennas.
Ovid. Met. l. 4.

Who by overcoming the monster, received her as the reward of his victory: whom thus Scæli ger perfonates.

My Mother err'd: I suffer: yet content
For guilty here to die, though innocent.
Thy form (O Mother) bound me here; but mine
Unbound me: therefore fairer it then thine.
Fairer: nor Nymphs provoke I wish my pride:
Most faire and best, that well the tongue can guide.

Erravit genitrix: plestor cur filia? quamcum
Pro fonte infontem matre perire juvat.
O mater, tua me facies hic perdidit, aequi
Hinc mea me solvit: Pulchrior ergo mea est.
Pulchrior ergo mea est: nec Nymphas provoco
longe:
Pulchrius & melius sit bene scire loqui,
I, C. Scæl.

This is said to have hapned (though intermixed with fiction) about the time that the Judges began to the govern in Israel. The inhabitants many yeares after religiously preserved sundry old altars, inscribed with the titles of Cepheus and his brother Phineus. Ovid makes Ethiopia the scene of this story: but is contradicted by S. Jerome; back with the credits of Pliny, and Mela, Marcus Scaurus in his Edilship, brought from hence, and produced the bones of this monster, being by forty foot longer then the ribs of an Elephant, and the backe bone halfe a foot thicker. This City was destroyed by Cestius, and againe (becoming a receptacle for Pirats) by Vespasian: who here built a Castle to prohibit the like out-rages. It was called the Port of Jny: the onely one that it had. Then more convenient then now: much of it choked with sand; and much of it worn with the continual assault of the waters. Of the City there is no part standing more then two little towers: wherein are certain harquebushes a crotch for the safeguard of the harbour. Under the cliffe, and opening to the haven, are certain spacious caves hewn into the rock: some used for ware-houses, and others for shelter. The marchandizes here imbarqued for Christendome are onely cottons: gathered by certaine Frenchmen who reside at Rama in the house of Sion. The western Pilgrims do for the most part arrive at this place, and are from hence conducted to Jerusalem by Attala a Greeke of Rama; and Drugardman to the Pater-Guardian: paying seven Sultanes a peece for his Mules, his labour and discharge of Caphar. The like rate he hath for bringing them backe againe: a great expence to poore Pilgrims for so small a journey: which must be paid although they accept not of his conduct. Yet by this means they do pass securely: he being in fee with the Arabians that possesse the mountaines.

Now the Caravan did again divide: the Moores keeping on the way that leadeth to Damascus. Here wee should have paid two dollars apiece for our heads So call the to a Sheck of the Arabs: but the Zanzack of Gaza had sent unto him that it should be remitted. He came unto our tent, and greedily fed on such viands as we had left before him. A man of tall stature, clothed in a Gambalock of scarlet, buttoned under the chin with a boile of gold. He had not the patience to expect a present, but demanded one. We gave him a peece of Sugar, and a pair of shoes which he earnestly enquired for, and cheerfully accepted. On the two and twentieth of March with the rising Sun we departed from Gaza. A small remainder of that great Caravan; the Nostraines (so name they the Christians of the East) that ride upon Mules and Asles being gone before: amongst whom were two Armenian Bishops, who footed it most of the way; but when (alighting themselves) they were mounted by some of their Nation, Before we were gone far we were stayed by two Arabs, untill they had taken Caphar of the rest. The Subasse of Rama besides had two

Madines upon every Camell. The day thus wasted, did make us misdoubt that wee should not get that night unto *Jerusalem*, but the missing of our way (for the *Arabs* had left us contrary to their custome) turned our fear to despair. Some six miles beyond *Rama* the hills grew bigger and bigger, mixed with fruitfull vallies. About two miles farther we ascended the higher mountains; paying by the way two *Madines* a head; but at severall places. A passage exceeding difficult; straightned with wood, and as it were paved with broken rocks: which by reason of the rain then falling, became no lesse dangerous to our Camells. At length we came to a small Village vvhere vve first discovered our erring. Some counselled to stay, others to proceed; both dangerous a like: the vway un-knowvn, un-safe, the inhabitants thieves, as are all the *Arabians*. Whilest vve thus debated, the night stole upon us, and bereft us of the election. The much rain enforced us to flie for shelter unto a ruinous chappell, vvhere distrust set the vvatch, vvch vve carefully kept till the morning. Betimes vve forsook the Village, descending the vway vve had ascended, guided by the chief of the *Tovva*, vvho for a summe of money had undertaken our conduct to the top of the mountains: having hired asses for our more expedition. Yet others crossing us vve returned along the valley; vvith sheeves of violence, vvould have extorted more money. Our passage for five houres together lay thorow a narrow straight of the mountains; much of our vway no other then such as seemed to have been vvorn by the Winters torrent. We past by a ruinous fort, seated neer a fountain; sufficient, vvhen it stood, to have made good that passage. In the vway vve sprang a number of Partridges; others on each side running on the rocks, like in colour to those of *Chios*. Ascending by little and little, at length vve attained to the top; vvch over-top and surveyed all the mountains that vve had left behind us. From hence to *Jerusalem* the vway is indifferent even. On each side are round hills, vvith ruines on their tops; and vallies such as are figured in the most beautiful land-skips. The soil, though stony, not altogether barren, producing both corn and olives about inhabited places. Approaching the North-gate of the City, called in the times past, The gate of *Ephraim*, and novv of *Damascus*; vve onely of all the rest vvere not permitted to enter. When compassing the vwall unto that of the West, commanded by the Caffe, we were met by two *Franciscan* Friars: who saluted and conveyed us to their Convent.

Although divers both upon inquisition and view, have with much labour related the site and state of this City, with the places adjoining; (though not to my knowledge in our language) inso much as I may seem unto some, but to write what hath been written already: yet notwithstanding, as well to continue the course of this discourse, as to deliver the Reader from many erring reports of the too credulous devote, and too too vain-glorious: the one,

Seminat in vulgus nugas

Doe toys divulge

The other characted in the remainder carried in that Distick:

—auditaque lingua

Auger, & ex humili tumulo producit Olymptum
Bapt. Mant. l. 3.

—Still adde to what they bear,

And of a mole-hill do a mountain rear:

I will declare what I have observed, un-fwayed with either of their vices.

This City, once sacred and glorious, elected by God for his seat, and seated in the midst of Nations; like a Diadem crowning the head of the mountaines; the theater of mysteries and miracles; was founded by *Melchisedech* (who is said to be *Sem* the son of *Noe*, and that not un-probably) about the year of the World 2023. and called *Salem* (by the Gentiles, *Solyma*, as they write, of the mountaines adjoining but rather the mountains of the City) which signifieth Peace: who reigned here fifty years. After possessed by the *Jebusites*, by them it was named *Jebus*; who held it wholly or in part eight hundred and four and twenty years: when *Sion* the fort still remaining in their hands, being assaulted by *David*; they placed the blind, the lame, and other ways impotent, upon the walls, in contempt of his power, as sufficient to repulse such an enemy. But in fine he took Mount *Sion* by force, expelled the *Jebusites*; re-edified and adorned it and the City with goodly buildings: are removing from *Hebron*, made it the seat of his Kingdom. From thence-forth it was called *Jerusalem*, vvch is to say, *Jebusalem*; converting *b* into, for the better harmony. His son *Solemon* and the succeeding Kings of *Juda* much enlarged

Herein I follow the computation of *Adrichomius* much used in this argument.

enlarged the City, then containing in circuit about fifty furlongs: fortified it with stronger walls and deeper trenches, hewn out of the living rock, and added thereunto an absolute perfection by the structure of that magnificent Temple, their sumptuous Palaces, and other stately edifices. In this excellency it continued for four hundred threescore and seventeen years. When destroyed by *Nebuchadzeer*, for threescore & ten years it lay waste until the *Jews* returning from that captivity began to re-edifie the same; which it was un-immured for threescore and three years after: and then effected by *Nehemiah* in the space of two and fifty days. It continued at that time in circuit three and thirty furlongs: and was after enlarged unto threescore. Adorned by the *Maccabees*; but especially by the many and admirable buildings erected by *Herod*, it seemed not much to decline from her former beauty and amplitude. This re-built City flourished for the space of five hundred threescore and two years; and then was destroyed by the wrath of God, and fury of *Titus*: wherein eleven hundred thousand by famine, pestilence, the enemies sword, and civill butcheries most desperately perished. Onely three towers, *Hippicum* *Phasaelum*, and *Mariamne* (built by *Herod*, and adjoining to his Palace) he left un-raffled, exceeding the rest in greatnesse, and beauty; and a part of the Wall which enclosed the West of the City: both to be a defence to the *Romans*, and to declare unto posterity the strength of the place, and valour of the vanquishers. But threescore and five years after, *Albus Adrianus* inflicting on the rebelling *Jews* a wonderful slaughter, subverted those remainders, and sprinkled salt upon the foundation. Where not long after he built a City: but lesse in circuit: taking in Mount *Calvary*, and a part of Mount *Gibon*, with a Valley between; which lay on the West-side, and were excluded in the former City; setting over the gate that openeth towards *Bethlehem*, portraiture of a Swine: prohibiting the *Jews* for ever to enter, or so much as to look upon it from any more eminent mountain: and after his own name named it *Elia Capitolina*. But not long after inhabited by Christians, and dignified with a Patriarchall See, it recovered the ancient name of *Ierusalem*; and remained for five hundred years in the possession of the Christians, but not without sundry persecutions. Then taken by the *Saracens* in the year of our Lord 636, wonne by *Goffrey Bullion* in the year 1099 and taken by *Saladine* in 1187; it was finally conquered by *Selymus* in the year 1517, and is now called the *Cuds* of the *Mohometans*, which signifieth Holy. So that from the first foundation to this present 1611 three thousand five hundred and six and forty years are expired.

This City is seated on a rocky mountain: every way to be ascended (except a little on the North,) with steep descents, and deep Vallies naturally fortified: for the most part environed with other not far removed mountains, as if placed in the midst of an Amphitheatre. For on the East is Mount *Olivet*, separated from the City by the valley of *Iehosaphat* (which also circleteth a part of the North) on the South the mountain of *Offence*, interposed with the valley of *Gehinnon*: and on the West it was formerly fenced with the valley of *Gibon*, and mountain adjoining. To speak something thereof as it flourished in the dayes of our Saviour; it was divided then into four parts, separated by severall walls, stretching East and West, as if to many severall Cities. The next the South over-looking the rest, and including Mount *Sion*, was then called, The upper City, but before, The City of *David*. In the midst whereof he erected a strong and magnificent Castle; the seat of the succeeding Kings. In the West corner and upon the wall stood his Tower, of which we shall speak hereafter, as of his Sepulchre, the *Conaculum*, the house of *Anna*, and that of *Caiaphas*. Here King *Herod* built a sumptuous Palace, containing two houses in one, which he named by the names of *Cesar* and *Agrippa*: adorned with marble, and shining with gold: in cost and state superior to the Temple. The walls of this part of the City broken down by *Antiochus* were strongly repaired by the *Maccabees*; which adjoining every way with the down-fall of the rock, did make it impregnable. But *Sion* raised in that generall subversion, is now for the most part left out of the City. From the upper City they descended into the neather, over a deep trench, which was called *Tyropoon*, and plentifully inhabited; now fill'd with rubbish; and hardly distinguishable. This part, as some deliver, was named the daughter of *Sion*; in greatnesse by farre exceeding the mount. On the East-side of this *Sion*, upon mount *Maria* stood that glorious Temple of *Solemon*: and between it and the mount *Sion*, his throne, his Palace (which by a high bridge had a passage into the Temple,) the Palace of the Queen, and the house of the Grove of *Libanus*: now all without the walls of the City.

West of the Temple, and on a high rock, the place of the *Magenbees* was seated; which surveyed the whole City, after re-edified, and dwelt in by King *Agrippa*, near unto which stood the Theatre built by King *Herod*, adorned with exquisite pictures; expressing the conquests, trophies, and triumph of *Augustus*. Against the South corner of the Temple stood the Hippodrom, made also by *Herod*; wherein he instituted divers exercises, of five years continuance; in honour of the Emperour. And when he grew old, and un-recoverably sick, knowing how acceptable his death would be to the *Jews*, he caused the chief of them to be assembled together, and to be there shut up; that his death accompanied with their slaughter, might at that time in despite of their hatred, procure a generall lamentation. Within the West wall of the City, and neer it, was mount *Acra*, steep and rocky, where once stood a Citadell erected by *Amiachus*, and raised by *Simon*, who abated the extraordinary height thereof, that it might not surmount the Temple: whereon *Helena* Queen of the *Adiabenes* (a Nation beyond *Euphrates*) built her Palace; who converting from Paganism to Judaisme; forsook her countrey, and dwelt in *Jerusalem*. Afterward embracing Christian Religion, shee much relieved the distressed Christians in that famous prophecy of by *Agabus* (which hapned in the reign of *Claudius Caesar*) with the corn she bought, and caused to be brought out of *Egypt*. Without the City she had her sepulchre, not far from the gate of *Ephraim*; adorned with three Pyramides, and un-demolished in the dayes of *Enfubius*. On the North-side of *Acra* stood *Herod's* Amphitheater, spacious enough to contain four-score thousand people, imitating in the shews there exhibited, the barbarous cruelty of the *Romans*. Neer unto the North wall of this second part stood the common Hall, and Courts of Justice: And adjoining well-nigh to the North-side of the Temple, upon a steep rock fifty cubits high, stood the Tower of *Baris*, belonging to the Priest of the race of *Afonnes*. But *Herod* obtaining the kingdom, and considering how convenient a place it was to command the City; built thereon a stately strong Castle, having at every corner a tower, two of them being fifty cubits in height, and the other two, three-score and ten; which, to insinuate with *Antonius*, he called *Antonias*. In this the *Romanes* did keep a garrison, suspiciously over-eying the Temple; lest the *Jews* being animating with the strength thereof, should attempt some innovation; unto which it was joynd by a bridge of marvellous height, which passed over the artificial valley of *Cedron*. On the North-side of *Antonias*, a gallery crossed the street (whereof we shall speak hereafter) unto the palace of the *Romans* President. Now for the third City, which was but narrow; and whose length did equall the breadth of the other: the West end thereof as the circuit then ran, was wholly possessed by the royall mansion of King *Herod*; confining on the three walls: for cost excessive, and for strength impregnable; containing groves, gardens, fish-ponds, and other places of delight, and for exercise. On the South-east corner of the wall stood *Mariamnes* Tower, fifty cubits high, besides the naturall height of the place, of excellent workmanship: built in the memory, and retaining the name of his too-well-loved wife by him rashly murdered. On the South-west corner stood that of *Phasolus*; three-score and ten cubits high: called after the name of his brother, (who dashed out his own brains; being contrary to the law of nations, surprized, and imprisoned by the *Parthians*) exceeding strong, and in form resembling the Tower of *Pharos*. And in the North wall on a lofty hill stood the Tower *Hippic*, eighty four cubits high: four square, and having two spires at the top: in memoriall of the *Hippici* his two friends, and both of them slain in his wars. In this third City were the houses of many of the Prophets: and that of *Mary* the mother of *John*; *Mark*, frequented by the Primitive Christians. The fourth part of *Jerusalem* lay North of this, and was called the New City: once but a suburb to the other, and inhabited by the baser tradesmen. The out-wall of which was re-edified by King *Agrippa*, and made of a wonderfull strength, (the whole City only on that side assailable) in the height twenty five cubits, and fortified with ninety Towers, two hundred cubits distant from each other. The soil where the New City stood, and a part of the next, is now left out of the walls of *Jerusalem*.

Thus little of much have I spoken, and yet by these few imperfect lineaments the perfection thereof may be in some sort conjectured. More will be said when we speak of the Modern exactly represented in the following figure, with the site of the remarkable places; whereof mention is made in the proceesse of our Journall.

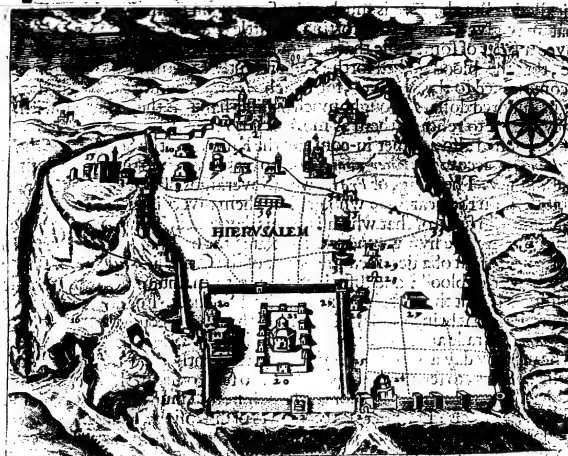
Hic genus, hic animum, hic lachrymas, hic et mina pono:
Menisque mea ad patium subvolat aucta polum.

My knees affections, tears, woe, here place I:
My enlarged soul to her heavenly home doth flee.
O promiss'd

O promiss'd to the Old world, to the New;
That gawst blest laws of freedom to ensue:
Why left a widow! O what scars disgrace
Thy looks! who thus hath backt thy lagged face!
Earth, how shall I thee praise! a fair heaven made.
We made of heaven, are in base earth array'd.
Thou needst no praise, nor can our Muse thee adorn:
Thou glorious twice that us for thee hast born.

O promissa novo, populo promissa vetusto:
Que libertatis jura beata dabas
Cur viduas, orbes, jaces? sancti que vulnera vulsus
Quis fuit athenas cui scide ille genas?
Quam te terra canit scellum: que facta scerum est
Nos sancti scellum ferdida terra sumus.
Tu nec laudis eges; nec nostro augebere cantu;
Ac me abas te dici, gloria iurique tua est.

J. G. Scal.



1. The gate of Joppa.
2. The Castle of the Pisan.
3. The Monastery of the Franciscans.
4. The Temple of the Sepulchre.
5. A Mosque, once a Collegiate Church where stood the house of Zedekiah.
6. The iron gate.
7. The Church of S. Mark where his house stood.
8. A Chappell where once stood the house of S. Thomas.
9. The Church of S. James.
10. The Church of the Angels where once stood the Palace of Annas the High Priest.
11. The Port of David.
12. The Church of S. Saviour, where stood the Palace of Caiaphas.
13. A Mosque, once a godly Temple there standing where stood the cenaculum.
14. Where the Jews would have taken away the body of the Blessed Virgin.
15. Where Peter wrote.
16. The fountain of Sion.
17. The fountain of the Blessed Virgin.

18. Port Herquiline.
19. The Church of the Purification of the Blessed Virgin, now converted into a Mosque.
20. The Court of Solomon's Temple.
21. A Mosque, where stood the Temple of Solomon.
22. The golden gate.
23. The gate of S. Steven.
24. The Church of Anna, now a Mosque.
25. The Poole Bethesda.
26. Where the palace of Pilate stood.
27. Where stood, as they say, the palace of Herod.
28. Pilates arch.
29. The Church of the Blessed Virgins swooning.
30. Where they met Simon of Cyrene.
31. Where the rich Glutton dwelt.
32. Where the Pharisee dwelt.
33. Where Veronica dwelt.
34. The gate of Justice.
35. Port of Ephraim.
36. The Bazar.
- A. The Circuit of part of the old City.

We entered as afore-said, at the West gate, called the gate of Joppa. On the right hand, and adjoining to the wall, there standeth a small ill-fortified Castle; yet the only fort that belongeth to the City; weakly guarded, and not over-well-flored with munition: built by the *Pisans* at such time as the Christians inhabited this City. Turning on the left hand, and ascending a part of Mount *Sion*, we came to the Monastery of the *Franciscans* (now being in number between thirty and forty) who in the year 1561 thrust out of that which they had on Mount *Sion*, had this place assigned them. But of the Founders name I am ignorant: nor is he much wronged by being forgotten, since for mean a building can give no fame to the builder.

The *Pisan* guardian with due complement entertained us a reverend old man of a voluble tongue, and winning behaviour. His name *Gaudemius*, his nation *Italy*, every

third year they are removed, & a succellour elected by the Pope, from whom they have a part of their exhibition: the rest from the *Spandaro*, & *Fibrenum*. Nor is it a little that they get by the respect of the Pilgrims of Christendome. For all that come must repair to their Covent, otherwise they shall be accused for spies, & suffer much trouble: the *Roman* Catholicks rewarding them out of devotion, and the rest out of courtesy; which if more of their expectations, they will repine at as losers. We four for eight days entertainment, bestowed little less among them then 100 dollars; and yet they told us that we had hardly payed for what we had eaten. A costly rate for a monastical diet. But the *Turk* is much more fierce upon them: waiting all advantages that may give a colour to extortion. A little before our comming a *Turk* being denied a Friar of some trifle that he requested, gave himself such a blow upon the nose, that the blood gushed forth; and presently exclaiming as if beaten by the other, complained to the *Sanziack*, for which *Avania* they were compelled to part with eight hundred dollars Brought much behind-hand, as they alledge, with such losses, they use oft to rehearse them as motives unto charity.

The Covent had also another in-come by the Knights of the Sepulchre; who pay thirty *Sultanies* a piece to the *Pater-guardian*, who by the virtue of his patent doth give them that dignity. The Kings of *France* were Sovereigns of that Order: by whom it was instituted in the year 1099 who granted them divers immunities. They bare five crosse gules, in form of that which is at this day called, The *Jerusalem* crosse; representing thereby the five wounds that violated the body of our Saviour. None were to be admitted, if of a defamed life, or not of the Catholick Religion. They are to be Gentlemen of blood: and sufficient means to maintain a portagreeable to that Calling, without the exercise of mechanickall *Sciences*. But now they will except against none that bring money: inasmuch, that at our being there they admitted of a *Roman*, by trade an Apothecary, late dwelling in *Aleppo*. They take the Sacrament to hear every day a Masse, if they may conveniently: If wars be commenced against the Infidels, to serve here in person: or to send other in their steads no lesse serviceable: To oppugn the persecutors of the Church; to shun unjust wars, dishonest gain, and private duels: Lastly, to be reconcilers of dissensions, to advance the common good, to defend the Widow, and Orphan, to refrain from *Wearing*, perjury, blasphemy, rapine, usury, sacrilege, murder, and drunkenness: to avoid suspected places, the company of infamous persons, to live chastly, irreproachably, and in word and deed to bew themselves worthy of such a dignity. This oath taken, the *Pater-guardian* layeth his hand upon his head, as he kneeleth before the entrance of the *Tombe*: bidding him to be loyall, valiant, virtuous, and an undaunted Souldier of Christ, and that holy Sepulchre. Then gives he him the spurs, which he puts on his heels and after that a sword (the same as they say, which was *Godfrey* of *Bullein* and bidds him use it in defence of the Church, and himself, and to the confusion of Infidels, sheathing it again, he girts himself therewith. Who then arising, & forth-with kneeling close to the Sepulchre, enchaineth his head upon the same, he is created by receiving three strokes on the shoulder; and by saying thrice, *I ordain thee a Knight of the holy Sepulchre of our Lord Jesus Christ, in the Name of the Father, the Son, & the H. Ghost*. Then kisses he him, & puts about his neck a chain of gold, whereat hangeth a *Jerusalem* Croffe: who arising kisses the Sepulchre, and restoring the aforelaid ornaments departeth. From the top of this Monastery, survey you may the most part of this City: whereof much lies waste; the old buildings (except some few) all ruined, the new contemptible: none exceed two stories; the under no better then vaults; the upper arched above, and standing upon arches: being well confirmed against fire, as having throughout no combustible matter: the roofs flat, and covered with plaister. Inhabited it is by Christians out of their devotion; and by *Turks* for the benefit received by Christians: otherwise perhaps it would be generally abandoned.

After a little refreshment, the same day we came (which was upon Maunday Thursday) wee went into the Temple of the Sepulchre: every one carrying with him his pillow and carpet. The way from the Monastery continues in a long descent, (the East-side of *Gibon*) and then a little ascendent to Mount *Calvary*. Mount *Calvary* a rocky hill, neither high nor ample, was once a place of publicke execution: then without, but now well-nigh within the heart of the City: whereupon the Emperour *Adrian* erected a Fane unto *Venus*. But the virtuous *Helena* (of whose country may justly glory) overthrew that receptacle of Paganisme, and built in the room thereof this magnificent Temple: which not onely possesseth the Mount, but the garden below, together with a part of the valley of *Carcasses* (so called, in that

that they threw thereinto the bodies of the executed, which lay between Mount *Calvary* and the wall of the old City. The Frontispice opposing the South, of an excellent structure;



A. The Chappell of the Immolation of Isaac.

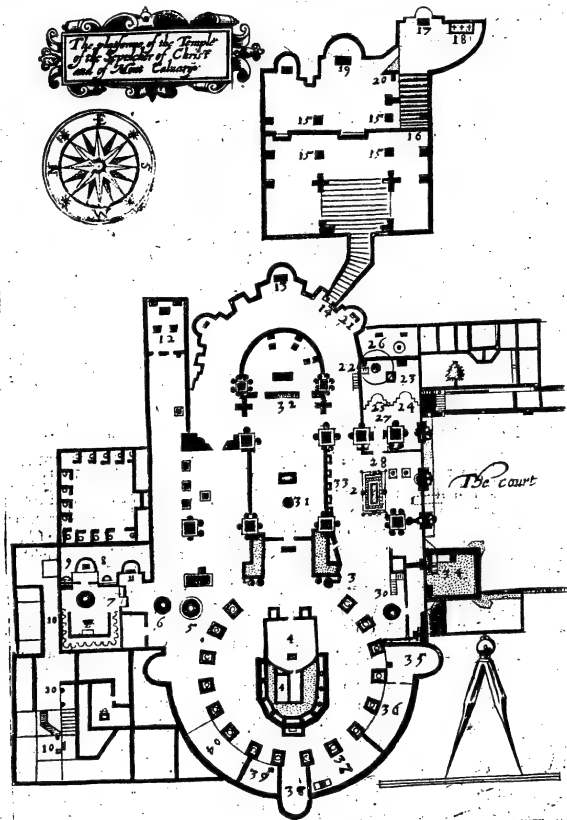
B. The ascent thereunto.

having two joyning dores, the one now walled up supported with columns of marble; over which a transome ingraven with historickall figures; the walls and arches crested and garnished with floridity. On the left hand there standeth a Tower, now something ruined (once as some say, a steeple, and deprived by *Saladino* of bells, unsufferable to the *Mahometans*;) on the right hand by certain steps a little Chappell is ascended; coupled above, and sustained at the corners with pillars of marble. Below thorow a wall which bounds the East-side of the court, a pair of stairs do mount to the top of the rock (yet no rock evident:) where is a little chappell built (as they say) in the place where *Abraham* would have sacrificed *Isaac* of much devotion, and kept by the Priest of the *Abissines*. This joyneeth to the top of the Temple, levell, and (if I forget not) floored with plaister. Out of the Temple there arise two ample cupuloes: that next the East (covering the East end and Iles of the channell) to be ascended by steps on the out-side: the other over the Church of the Sepulchre, being open in the middle. O who can without sorrow, without indignation, behold the enemies of Christ to be the Lords of his Sepulchre! who at festival times sit mounted under a Canopie, to gather money of such as do enter: the profits arising thereof, being farmed at the yearly rent of eight thousand *Sultanies*. Each *Frank* payes fourteen (except he be of some religious Order, who then of what sect soever, is exempted from payments) wherein is included the impost due at the gate of the city: but the Christians that be subject to the *Turk*, do pay but a trifle in respect thereof. At other times the dore is sealed with the seal of the *Sanziack*, & not opened without his direction: whereat there hangs seven cords, which by the bells that they ring, give notice to the seven severall sects of Christians (who live within the Temple continually) of such as would speak with them; which they doe throw a little wicket, and thereat receive the provision that is brought them. Now to make the foundation even in a place so uneven, much of the rock hath been hewn away, & parts too low, supplied with mighty arches: so that those naturall formes are utterly deformed, which would have better satisfied the beholder; and too much regard hath made them lesse regardable. For as the Satyre speaketh of the fountain of *Agera*.

How much more venerable had it been
If grasse had cleib'd the circling banks in green;
Nor marble had the native *Tophies* marr'd!

— quanto prestantius efficit
Numen aque viridis si margine clauderet undas
Herba, nec ingenuum violarent marmoris Tophum
Juv. Sat. 3.

The roof of the Temple is of a high pitch, curiously arched, and supported with great pillars of marble; the out lies gallied above; the universall fabrick stately & sumptuous. But before I descend unto a particular description, I will present you with the platform; that the intricacy thereof may be the better apprehended.



1. The entrance.
2. The Room of the Annunciation.
3. The passage to the Sepulchre.
4. The Sepulchre.
5. Where Christ appeared to Mary Magdalen.
6. Where Mary Magdalen stood.
7. The Chappell of the Apparition.
8. The Altar of the Counting.
9. The Altar of the Holy Cross.
10. The room belonging to the Ladies.
11. The Chappell of the Angels.
12. The Prison of Christ.
13. The Chappell of the Division of his garments.
14. The descent into the Chappell of S. Helena.

15. The sweating Willows.
16. The descent into the place of the invention of the Cross.
17. Where the Cross of Christ was found.
18. Where the two other were found.
19. The Chappell of S. Sileas.
20. Her Seat.
21. The Chappell of the Vision.
22. The ascent to the Mount Calvary.
23. The Chappell of the Immaculation of Isaac.
24. Where Christ was nailed to the Cross.
25. Where Crucified.
26. Where they keep the Altar of Melchisedech.
27. The rent of the rock.

28. The

29. The Chappell of S. John.
30. Where the Virgin Mary and S. John stood at the time of the Passion.
31. The place which they call the Navel of the world.
32. The gate of the Church.
33. Sepulchre.
34. The foundation of the tower.
35. The Chappell of the Assassins, over which the Chappell of the Assassins.
36. The Chappell of the Jacobites.
37. The Chappell of the Cypriots.
38. The Sepulchre of Joseph of Arimathea under ground.
39. The Chappell of the Georgians.
40. The Chappell of the Masonites.

After we had disposed of our luggage in part of the North-gallery belonging to the *Larins*, the Confessor offered to shew us the holy and observable places of the Temple: which we gladly accepted of; he demanding first if devotion or curiosity had possessed us with that desire. So that for omitting *Pater noster*, and *Ave Mariae*, we lost many years indulgences, which every place doth plentifully afford to such as affect them: & contented our selves with an historical relation. Which I will not declare in order as shewn, but take them as they lie from the first entrance of the Temple. Right against the dore, in the midst of the South Ile, and level with the pavement, there lyeth a white marble in form of a graves-stone environed with a rale of brasle about a foot high: the place (as they say) where *Ioseph of Arimathea* and *Nicodemus*, anointed the body of our Saviour with sweet ointments. This they kisse and kneel to: rubbing thereupon their crucifixes, beads, and handkerches; yea, whole webs of linnen; which they carry into far countreys, & preserve the same for their throw-ling sheets. Over this there hang seven lamps, which burn continually. Against the East end of the stone there is a little Chappell. Neer the entrance on the right hand stands the Sepulchre of *Godfrey Bullein*: with a Latine Epitaph, thus Englished,

Here lyeth the renowned *Godfrey of Bullein*, who wonne all this land to the worship of Christ. Rest may his soul in peace. *Amē.*
Hic jacet inclitus *Godfridus* de *Buglion* qui totam istam terram acquisivit cultui Christiano, cuius animæ requiescat in pace. Amen.

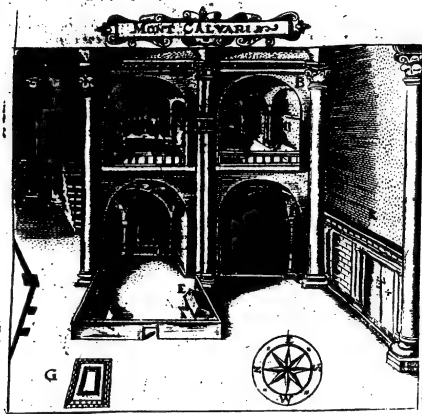
On the left hand his Mother *Baldwin* with this description:

Baldwin, the King, another Machaby,
The Churches Countreys, strength hope both their glory,
Whom Cedar, Egypt, Dan, Damascus fraught
With homicides, both fear'd, and tribute brought;
O grief! within this little tombe doth lie,

Rex Baldwinus, Judas alter Machabeus,
Spes patriæ, vigor Ecclesiæ, virtus universalis;
Quam formidabant, cui dona tributa ferebant;
Cedar, Egypti Dan, ac homicida Damascus;
Proh dolor! in modico clauduntur hoc nimulo,

The first and second King of *Jerusalem*. The far end of this Chappell, called the Chappell of S. John (and of the Annoyating, by reason of the stone which it neighbourh is confined with the foot of *Calvary*, where on the left side of the Altar there is a cleft in the rock: in which, they say, that the head of *Adam* was found; as they will have it, there buried; others say in *Hebron* that his bones might be sprinkled with the reall blood of our Saviour: which he knew should be shed in that place by prophetically fore-knowledge. Over this are the Chappell of Mount *Calvary*, ascended on the North-side thereof by twenty steps; the highest hewn out of the rock, as is a part of the passage; obscure, and extraordinary narrow. The floor of the first Chappell, is checked with divers coloured marbles; not to be trod upon by feet that are shod. At the East-end under a large arched concave of the wall, is the place whereon our Saviour did suffer; which may assuredly be thought the same: and if one place be more holy then another, reputed in the world the most venerable. He is void of sense, that sees, believes, and is not then confounded with his passion. The rock there riseth half a yard higher then the pavement, level above, in form of an Altar, ten foot long, and six foot broad; flagged with white marble; as is the arch and wall that adjoyneth. In the midst is the place wherein the Crosse did stand: lined with silver, gilt, and imbossed. This they creep to, prostrate themselves thereon, kisse, salute; and such as use them, sanctifie therein their beads, and crucifixes. On either side there standeth a crosse: that on the right side in the place where the good thief was crucified; and that on the left, where the bad; divided from Christ by the rent of the rock (a figure of his spiritual separation) which clove a-funder in the hour of his passion. The in-sides doe testifie that Art had no hand therein; each side to other being awerably rugged, and there were un-accessible to the work-man. That before spoken of, in the Chappell below, is a part of this, which reacheth (as they say) to the center. This place belongeth to the *Georgians*: whose Priests are poor, & accept of almes. No other nation say masse on that altar: which there hang forty six Lamps, which burn continually. On the self-same floor, of the self-same form in that other Chappell belonging to the *Larins*, divided onely

Baldwin & King another Machaby.
My country here, is chosen by strength of glory of your lost
from Cedar, Egypt, Dan, and Damascus
from to which within this little doth lie



A. The first Chappell of Mount Calvary.

B. The second Chappell.

C. The cleft in the rock.

D. The cleft continuing in the Chappell below, where I. The descent into the place of the invention of the Cross.

E. The sepulchre of Godfrey of Bullion.

F. The sepulchre of King Baldwin.

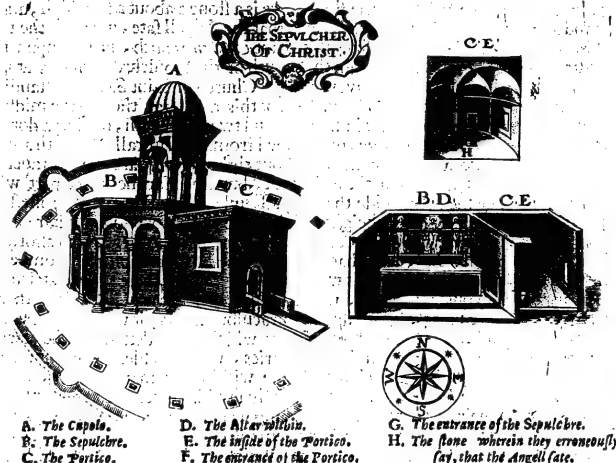
G. The stone of the Anointing.

H. The descent to Mount Calvary.

only by a curtain, and entred thorow the former. In the midst of the pavement is a square, inclosed with stones of different colours, where Christ, as they say, was nailed upon the Crosse. This place is too holy to be trod upon. They wear the hard stones with their soft knees, and heat them with their fervent kisses: prostrating themselves and tumbling up and down with such an over-active zeale, that a faire Greek Virgin, ere aware, one morning shewed more then intended: whom the Frier that helpt the Priest to say Masse, so took at the bound, that it echoed again, and disturbed the mournfull sacrifice with a mirthfull clamor; the poor maid departing with great indignation. Over the altar which is finely set forth, three and thirty lamps are maintained. These two Chappells looking into the Temple, are all that possesse the summit of the rock: excepting that of the Immolation of Isaac, without, and spoken of before; and where they keep the Altar of Melchisedech. Opposite to the dore of the Temple, adjoining to the side of the Chancell are certain Marble Sepulchres without titles or Epitaphs. Some twenty paces directly West from Mount Calvary, and on that side that adjoyneth to the Tower, a round white Marble, level with the pavement, retaineth the memory (as they say) of that place, where the blessed Virgin stood, & the Disciple whom Christ loved; when from the Crosse he commended each to other: over which their burneth a Lamp. A little on the right hand of this, and towards the West, you passe between certain pillars into that part of the Church which is called, The Temple of the Resurrection, and of the holy Sepulchre. A stately round, cloystered below, and above; supported with great square pillars, flagged heretofore with white Marble: but now in many places deprived thereof by the sacrilegious Infidels. Much of the neather Cloister is divided into sundry Chappells belonging unto severall nations and sects, where they exercise the rites of their severall religions. The first on the left hand to the Abissens, the next to the Jacobites, the third to the Coptes (close to which, on the left side of another, there is a cave hewn out of the rock, with a narrow entrance, the Sepulchre of Joseph of Arimathea,) the fourth to the Georgians, and the fifth to the Maronites. The Chappell of the Armenians possesseth a great part of the gallery above; and the rest lying towards the North, belongeth to the Latines, though not employed to religious uses. Now between the top of the upper gallery, and ex-stream of the upright wall, in severall concaves, are the pictures of divers of the

Saints

Saints in Mosaic work, full-faced, and un-heightned with shadows according to the Grecian painting; but much detaced by malice, or continuance. In the midst on the South-side is the Emperour Constantine, opposite to his mothers, the memorable Foundresse. This Round is covered with a Cupolo sustained with rafters of Cedar each of one piece, being open in the midst like the Pantheon at Rome, whereat it receiveth the light that it hath, and that as much as sufficeth: just in the midst, and in view of heaven, stands the glorified Sepulchre, a hundred add eight feet distant from Mount Calvary; the naturall rock surmounting the sole of the Temple, abated by Art, and new in the form of a Chappell,



A. The Capola.

B. The Sepulchre.

C. The Portico.

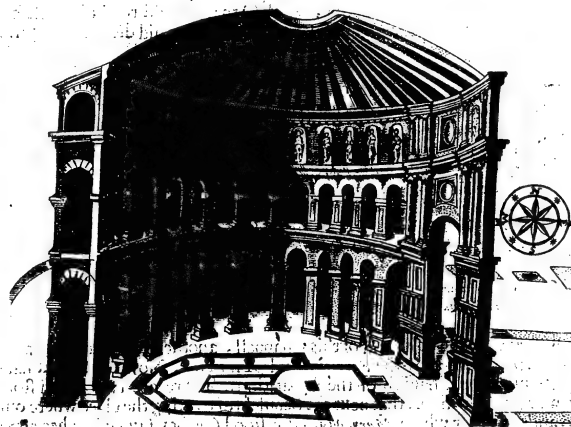
D. The Altar within.

E. The inside of the Portico.

F. The entrance of the Portico.

G. The entrance of the Sepulchre.

H. The stone wherein they erroneously say, that the Angell sat.



more

more long then broad, and ending in a semi-circle; all flagged over with white marble. The hinder part being something more eminent then the other, is environed with ten small pillars adjoining to the wall, and sustaining the cornith. On the top (which is flat) and in the middle thereof, a little Cupole covered with lead is erected upon six double, but small *Corinthian* columns of polished Porphyrie. The other part being lower then this by the height of the cornith, smooth above, and not so garnished on the sides (serving as a lobby or portico to the former) is entered at the East end: (having before this dore a long pavement, erected something above the floor of the Church included between two white marble walls, not past two foot high) and consisting of the self-same rock, doth contain therein a concave about three yards square, the roof hewn compass; and flagged thorowout with white marble. In the middle of the floor there is a stone a about a foot high, and a foot and a half square, whereon, they say, that the Angell sat, who told the two *Maries* that our Saviour was risen. But Saint *Matthew* saith, he sat upon the great stone which he had rolled from the mouth of the Sepulchre; which, at it is said, the Emperesse caused to be conveyed to the Church of Saint Saviour, standing where once stood the palace of *Caphas*. Out of this a passage thorow the middle of the rock, exceeding not three feet in height, and two in breadth, having a dore of gray stone with hinges of the same, un-divided from the naturall, affordeth a way to creep thorow into a second concave, about eight foot square, and as much in height, with a compass roof of the solid rock, but lined for the most part with white marble. On the North-side there is a Tombe of the same which possesseth one half of the room; a yard in height, and made in the form of an Altar: inso-much as not above three can abide there at once; the place no larger then affordeth a liberty for kneeling. It is said, that long after the Resurrection, the Tombe remained in that form wherein it was when our Saviour lay there: when at length by reason of the devout Pilgrims, who continually bore away little pieces thereof (reliques, whereunto they attributed miraculous effects) it was inclosed within a grate of iron. But a second inconveniency which proceedeth from the tapers, haire, and other offerings thrown in by Votaries, which defiled the monument, procured the pious *Helena* to inclose the same within this marble Altar, which now belongeth to the *Latins*, whereon they onely say Masse, yet free for other Christians to exercise their private devotions; being well set forth, and having on the far side an antique and excellent picture demonstrating the Resurrection. Over it perpetually burneth a number of lamps, which have fullyed the roof like the in-side of a chimney, and yeelds unto the room an immoderate fervour. Thousands of Christians perform their vows, and offer their tears yearly, with all the expressions of sorrow, humility, affection and penitence. It is a frozen zeale that will not be warmed with the sight thereof. And O that I could retain the effects that it wrought, with an un-fainting perseverance! who then did dictate this hymne to my Redemer:

*Saviour of mankind, Man, Emanuel:
Who sinlesse died for sin, who vanquish't hell:
The first-fruits of the grave: who life did give
Light to our darkness: in whose death we live:
O bringe when thou my faith, correct my will,
That mine may shine obey: protect me still,
So that the latter death may not devour
My soul seal'd with thy seal. So in thy hour
When thou, whose body sanctify'd this Tombe,
Unjustly judg'd, a glorious Judge shalt come
To judge the world with justice: by that signe
I may be known, and eternall'd for shine.*

Without, and to the West end of this Chappell, another very small one adjoining, used in common by the *Egyptians* and *Aethiopians*. Now on the left hand, as you passe unto the Chappell of the Apparitions. There are two round stones of white marble in the floor: that next the Sepulchre covering the place where our Saviour, and the other where *Mary Magdalen* stood (as they say) when he appeared unto her. On the North-side, and without the limits of the Temple, stands the Chappell of the Apparition: so called (as they say) for that Christ in that place

did

did shew himself to his sorrowfull mother, and comforted her, pierced with anguish for his cruell death, and ignominious sufferings. This belongeth to the *Latins*, which serveth them also for a Vestry; from whence they proceed unto their pompous Processions. On the Eastside there stand three altars: that in the middle in a closet by it self, dedicated to God and our Lady. That on the right hand is called, The Altar of the Holy Crosse, whereof a great part was there (as they say) reserved. But when *Sultan Solymán* imprisoned the Friars of Mount *Sion*, whom he kept in durance for the space of four years) the *Armenians* stole it from thence, and carryed it to *Sebastia* their principall City. That on the left hand in the corner, and neer unto the entrance is called the Altar of the Scourgings; behind which there is a piece of a pillar of that (as they say) whereunto our Saviour was bound when they scourged him. This stood on Mount *Sion*, and there supported the Portico to a Church in the days of Saint *Jerome*; when broken by the *Saracens*, the pieces were re-collected, and this part here placed by Christians. The rest was distributed by *Paul* the fourth unto the Emperour *Ferdinand*, *Philip* King of *Spain*, and the Signory of *Venice*; in honor whereof they celebrate the sixt of April. It is (as I remember) about three foot high, of a dusky black-vein'd marble, spotted here and there with red; which they ascribe to be the marks of his blood wherewith it was besprinkled. Before it there is a grate of iron, inso-much as not to be toucht but by the mediation of a stick prepared for the purpose; being buttoned at the end with leather, in manner of a sole, by which they convey their kisses, and blesse their lips with the touch of that which hath toucht the relique. Thorow the afore-said Vestry, a passage leads into certain rooms, heretofore a part of the Colledge of the Knight-Templars: an Order erected by the Princes of *France* (of whom the chief were *Hugo de Paganis* and *God-fredus à Sancto Andamaro*) about the yeare of our Lord 1119, in the dayes of *Baldwin* the second, who assigned them this place adjoining to the Temple, and whereupon they were called Templars. It is said, that they received their institutions from St. *Bernard*, together with their white habite: and after that, the red Crosse from *Eugenius* the third Pope of that name: the one a symbol of Innocency the other of not to refused Martyrdom; and of the blood which they were profusely to shed in defence of this country. At first they grew glorious in armes: then rich in revenues: which corrupted their virtues, and betrayed them to the most detested kinds of lasciviousnesse: inso-much as by a generall Council held in *Vienne* in the year 1312 the Order was extinguisht, and their lands for the most part conferred upon the Knight-hospitallers of Saint *Johns of Jerusalem*, of whom we shall speak when we come unto *Malta*. The Temples in *London* belonged unto them: where in the Church (built round in imitation of this) divers of their statues are to be seen, and the posture used in their burials. Here the *Franciscans* entertained us during our abode in the Temple. Returning again thorow the Chappell of the Apparition, a little on the left hand there is a concave in the wall, no bigger then to contain two persons besides the Altar; which is called the Chappell of the Angels: belonging also to the *Latins*, but lent by them to the despised *Nestorians* during the celebration of Easter. Winding with the wall along the outward North-alley of the Chancell, at the far end thereof there is a Grot hewn out of the rock, where they say, that the *Lews* imprisoned our Saviour, during the time that they were providing things necessary for their crucifying. This is kept by the *Georgians*; without other ornament then an un-garnished Altar: over which hangeth one onely lampe, which rendreth a dimme light to the prison. Un-treading a good part of the afore-said alley, we entered the Ile (there but distinguished by pillars) which borders on the North of the Chancell: and turning on the left hand, where it begins to compass with the East end thereof, we passed by a Chappell containing an Altar, but of no regard, wherein they say, the Title was preserved which was hung over the head of our Saviour: now shown at *Rome* in the Church of the Holy Crosse of *Jerusalem*. Next to this in the same wall, and midst of the semicircle there is another place (where they say) the Souldiers did cast lots for his garments: of which the *Armenians* have the custody. A little beyond you are to descend a pair of large stairs of thirty steps, part of the passage hewn out of the rock of *Calvary*, which leadeth into a Lobby: the roof supported with four massive pillars of white marble, which ever moist through the danknesse of the place (being under ground) and sometimes dropping, are said to weep for the sorrowfull passion and death of Christ. At the far end, containing more then halfe of the roome, is the Chappell of Saint *Helena*: having two great Altars erected by Chris-

tian

flian Princes in her honour. On the South-side there is a seat of stone, over-looking a pair of stairs which descend into the place of the invention of the Crosse: where they say, that the fate whilst the Souldiers removed the rubbish that had covered it. These stairs (eleven in number) conduct into an obscure vault, a part of the valley of *Carcasses*. There threw they our Saviours Crosse, and covered it with the filth of the City: when after three hundred yeers, the Empreſſe *Helena* travelling unto *Ierusalem* in the extremity of her age, to behold those places which Christ had sanctified with his corporall presence, threatened torture and death to certain of the chiefest *Jews*, if they would not reveal where their Ancestors had hid it. At last forsooth, they wrestled the truth from an old *Jew*, one *Judas*, first almost famished: who brought them to this place. Where after he had petitioned heaven for the discovery; the earth trembled, and breathed from her crannies Aromatick odours. By which miracle confirmed, the Emperour caused the rubbish to be removed, where they found three crosses, and hard by, the superscription. But when not able to distinguish the right from the other, they say that *Macarius*, then Bishop of *Ierusalem*, repairing together with the Empreſſe unto the house of a Noble woman of this City, un-curable diseased, did with the touch of the true Cross restore her to health. At sight whereof the *Jew* became a Christian, and was called thereupon *Quiriacus*. Being after Bishop of *Ierusalem*, in the reign of *Julian* the Apostata, he was crowned with martyrdom. At which time it was decreed, that no malefactor should thenceforth suffer on the Crosse; and that the third of May should be for ever celebrated in the memoriall of that Invention. In this vault are two Altars, the one where the Crosse of Christ was found, an the other where the other. Ascending again by the afore-said staire into the Temple; on the left hand between the entrance and Mount *Calvary*, there is a little room which is called the Chappell of the Descention. Where under the Altar is reserved a part (as they say) of that pillar to which Christ was bound, when *Pilates* servants crowned him with thorns, being clothed in an old purple robe, and placed a reed in his hand, in stead of a scepter, crying, *Hail, King of Jewes*: with other approbrious taunts, and revilings. This is kept by the *Abissens*. Now nothing remaineth to speak of, but the Quire, not differing from those in our Cathedral Churches. The West end openeth upon the Sepulchre: the East ending in a semicircle, together with the Iles, is covered with a high Cupolo: on each side stand opposite doores which open into the North and South alleys; all joyntly called the Temple of *Golgotha*. A partition at the upper end excludeth the halfe round (behind which is their high Altar) which riseth in a manner of a lofty Screen, all richly gilded (as most of the Chancel) and adorned with the pictures of the Saints Antique habits: flat and full-faced, according to the manner of the *Grecians*, to whom this place is assigned. Towards the West end from each side equally distant, there is a little pit in the pavement, (which they say) is the Navell of the world, and endeavour to confirm it with that saying of the Scripture, *God wrought his salvation in the midst of the Earth*, which they fill with holy water. The universall fabrick, maintained by the *Greek* Emperours during their sovereignty, and then by the Christian Kings of *Ierusalem*, hath since been repaired in the severall parts by their particular owners. The whole of so strong a constitution, as rather decayed in beauty than substance.

Having visited these places which bestow their severall Indulgences, and are honoured with particular orisons after Even-song, and Procession, the *Pater-guardian* putting off his pontifical habit, and clothed in a long vest of linnen girt close unto him, first washed the feet of his fellow Priests: and then of the Pilgrims: which dried by others, he kissed with all outward shew of humility. The next day being Good Friday, amongst other solemnities, they carried the Image of Christ on a sheet, supported by the four corners, in procession, with banners of the Passion: first to the place where he was imprisoned, then in order to the other: performing at each their appointed devotions. Laying it where they say he was fixed on the Crosse, the Frier-preacher made over it a short and passionate oration: who acted his part so well, that he begot tears in others with his own: and taught them how to be sorrowfull. At length they brought it to the place, where, they say, hee was embalmed: where the *Pater-guardian* anointed the Image with sweet oiles, and strewed it with aromatick powders, and from thence conveyed it to the Sepulchre. At night the lights put out, and company removed, they whipped themselves in their Chappell of Mount *Calvary*. On Sunday their other solemnities performed, they carryed the Crosse in procession, with the banners of the buriall, to the afore-

said

laid Chappell, creeping to it, kissing, and lying groveling over it. On Easter day they said solemn Service before the doore of the Sepulchre. The whole Chappell covered on the out-side with cloth of Tissue: the gilt (as appeareth by the arms imbroyded thereon) of the *Florentine*. In this they shewed the variety of their Wardrobe: and concludeth with a triumphant procession, bearing about the banners of the Resurrection. Those ceremonies that are not locally, I willingly omit. At noon we departed to the Monastery: having lain on the hard stones for three nights together, and faced as hardly.

The other Christians (excepting such as inhabit within, of each sort a few, and those of the Clergy) entered not until Good-friday: being *Grecians*, *Armenians*, *Coptes*, *Abissens*, *Jacobites*, *Georgians*, *Maronites*, and *Nestorians*. Of the *Grecians*, *Coptes*, and *Armenians* no more shall be said (since we have spoken of them already) then concerns the celebration of this Festival.

The *Abissens* or *Ethiopsians* be descended of the cursed generation of *Chus*. But their Emperours do derive themselves from *Solomon*, of one begotten by him on the Queen of *Saba*: in regard whereof they have ever favoured that nation. They received the doctrine of Christ from the *Emuch* instructed by *Philip*: which in the year of our Lord 470 did generally propagate thorough all *Ethiopia*, under the reign of *Atraham* and *Aiba*, two brethren: who thereupon were stiled the Propagators, and Defenders of the Christian Religion; *Abraham* out-living his brother, (and after his own death canonized by their Clergy) to avoid dissension in his posterity, (so advised, as they say, by a Vision) was he that first confined the Royall progeny within high and un-ascendable mountains: having onely one entrance, and that impregnable fortified. A custome observed this day: wherein they enjoy whatsoever is fit for delight, or princely education. Out of these, if the Emperour die son-lesse, a successeur is chosen, of such a spirit as their present affaires do require. There have they the goodliest Library in the world: where many books that are lost with us, or but merely mentioned, are kept entire, as hath been lately reported by a *Spanish* Frier that hath seen them, if we may believe him: amongst which, they say, are the oracles of *Emoch* (with other mysteries that escaped the Flood, en-graven by him upon pillars) and written in their vulgar language. The Priests do marry but once, they labour for their livings, and have their preferments given them by the King. They shave their heads, and foster their beards contrary to the laity. The chief of them are Judges in causes as well Civill as Ecclesiasticall. They acknowledge the Patriarch of *Alexandria* for their Primate, I mean the Patriarch of the circumcised. Pictures they have in their Churches, but no carved images; neither bestow they upon them any undue reverence. They admit of no Crucifixes. The Crosse they use as a badge of their profession, and according to the first institution. Men and women are both circumcised, not as a matter of Religion, but as the *Coptes* do out of an ancient custome of their nations: their Priests say, that they now do it in imitation of our Saviour. They baptize not the male untill forty, nor the female untill threescore days old; and if it die in the mean-time, they say, that the Eucharist received by the mother when it was in her wombe, is sufficient to save it. Upon the twelfth day, they baptize yearly; and have certain ponds and lakes reserved for that purpose: which they do not sacramentally, but in memoriall that Christ was at this day baptized by *Iohn* in *Jordan*; a custome introduced not past, an hundred year since, by a King of *Ethiopia*: They receive the Eucharist in both kinds, but with un-leavened bread; nor spit they all the day after. Incense they use, and holy-water. Confesse they do but not greatly in private. The Lent is most strictly observed by them: wherein they eat little but herbs and fruits: and that not untill Sun-set. During which time not a few of their Priests do flie the concourse of men: lying in caves and deserts, and insisting on themselves excessive penance. They abstain from such meats as were prohibited by the *Jews*, and celebrate the Saturday as well as the Sunday. All the Passion week they forbear to say Masse: putting on mournfull garments, and countenances suitable. They use no excrem-unction, but carry the dead to the grave with the Crosse, the Center and holy-water; and say Service over them. To conclude, they joy with the *Coptes* for the most part in substance of Religion, and in ceremony, one Priest here serving both: an *Ethiopian*, poore, and accompanied with few of his nation; who fantasticaly clad, doth dance in their processions with a skipping motion, & distortion of his body, not unlike to our Antiques. To which their musick is answerable; the instruments no other then snappers, gins-

N

gles,

gles, and round bottom'd drums, born upon the back of one, and beaten upon by the followers.

The *Jacobites* are so called of *Iacobus* the *Syrian*, an obscure fellow, and of no reputation; who for his poverty was named *Zanzalus*. He infected these countreys with divers hereticall opinions: amongst the rest, that the God-head of Christ was passible, and confused with his Manhood. They mark their children before Baptisme with the signe of the Crosse. They use not auricular confession; pray not for the dead; reject the opinion of Purgatory; believe that the soul doth rest in the grave with the body, and shall do till Christs second coming. The Priests doe marry, and they in both kinds communicate the Sacraments. They reject the fourth Synod, and authority of the Fathers. This sect began in the days of the Emperor *Mauritius*, differing through the Cities of *Syria*, *Meſopotamia*, and *Chaldea*: yet under other names their religion extendeth far further, the *Coptes* and *Abissins* being in a manner no other then *Jacobites*. They had two Patriarchs; one resident in the Mountain *Tur*, the other in the Monastery of *Giffan* neer unto the City *Mordin*; seated (they say) on so high a mountain, that no bird flyeth over it. But now they have but one Patriarch, and that he of *Giffan*, alwayes a Monk of the Order of *St. Anthony*, and named *Ignacius*; styling himselfe the Patriarch of *Antioch*; who for the more conveniency is removed to *Carmis*. They have a Bishop still residing in *Ierusalem*; the Patriarch whereof is also a *Jacobite*.

The *Georgians* differ not much from the *Grecians* in their opinions: nor called (as some write) of Saint *George* their selected Patron, but of their country, so named long before the time wherein hee is supposed to have lived: lying between *Colchos*, *Caucasus*, the *Caspian Sea*, and *Armenia*; heretofore *Iberia* and *Albania*. A warlike people, infested on both sides with the *Turkish* and *Persian* insolencies. They have a Metropolitan of their own; some say, the same that is resident in Mount *Sinai*. They say that they marry within prohibited degrees: they are divided into eighteen Bishopricks; and are not here to be distinguished from the *Sorians*, nor they from them, being almost of one Religion: and called *Melchites* heretofore of their adversaries, which signifieth a King in the *Syrian* tongue; for that they would not embrace the heresies of *Eutyches* and *Dioſcorus*, but obeyed the Edict of the Emperour, and Council of *Chalcedon*. Their Patriarch is the true Patriarch of *Antioch*; who abides in *Damasco*, for that *Antioch* lies now well-nigh desolate. The Bishop is here poor, so are his ornaments; in their processions, for Rate, or in regard of his age, supported on both sides. Their musick-lesse instruments are fans of brasse, hung about with rings, which they gingle in stops according to their marchings.

The *Maronites* are Christians inhabiting mount *Libanus*: so called of *Marona* a village adjoining, or of *Maro* their Abbot. They use the *Chaldee* tongue, and *Syrian* character in holy matters. A limne they were of the *Jacobites*, and once subject to the Patriarch of *Antioch*; but won to the Papacy by *Job. Baptist* a Jesuite, in the dayes of *Gregory* the thirteenth, who sent them a Carechisme printed at *Rome* in the *Arabian* language: so that now they do joyn with the *Latins*. An ignorant people, easily drawn to any religion, that could not give a reason for their own: poor in substance and few in number.

But the *Greeks* doe here surpass all the rest in multitudes; and the *Armenians* in bravery: who in stead of musick instruments, have sawcers of brasse (which they strike against one another) set about with gingles. All differ in habite, and most in rites: yet all conjoyne (the *Latins* excepted) in celebration of that imposture of fetching fire from the Sepulchre upon Easter Eve. The *Turks* deride, yet throng to behold it: the galleries of the round Temple being pestered with spectators. All the lamps within the Church are at that time extinguished: when they often compassing the Sepulchre in a joynt procession, are fore-run & followed by the people with savage clamors (the women whistling) and frantick behaviours, besighting better the solemnities of *Bacchus*; extending their bare armes with un-lighted tapers. At length the chief Bishops approach the dore of the Sepulchre: but the *Ethiopian* Priest first enters, (without whom, they say, the miracle will not fadge) who after a long stay (mean-while the people hurrying about like mad men) returns with the sacred flame, supposed at his prayers to burst out of the Sepulchre; whereat confidently they fire their lights: and snatching them one from another, strive who should convey it to their particular Chappels; thrusting the flame amongst their cloths, and into their bosomes, (but wittily withdrawing it) perswading strangers that it will not burn them:

them: kindling therevith all their lamps, un-lighted vwith other fire until that day twelve-month.

But I had almost forgot the *Nestorians*, so called of *Nestorius*, by birth a *German*, vvho lived in the dayes of *Theodosius*; and vvvas by him made Bishop of *Constantinople*. These hated of the rest, in an obscure corner, vvithout ceremonies or Pontifical habit, full of seeming zeal and humility, do read the Scriptures, and in both kinds administer the Sacrament: denying the real presence: the Priest (not distinguished from the rest in habit) breaking the bread, and laying it in the palme of the Communicants hand, they sipping of the Cup vvwhich is held between his. They kisse the crosse, but pray not before it, nor reverence they images. They vvill not have *Mary* to be called the Mother of God. Their chiefest heresie is, that they divide the Divinity of Christ from his Humanity. Their doctrine dispereth it self thorovvout all the East, by means of *Cosro* the *Persian* King, vvho enforced all the Christians vvithin his dominion (out of a mortall hatred that be bare to the Emperour *Heraclius*) either to forsake his Empire, or to become *Nestorians*: as thorovv a great part of *Caucasia*, It is novv embraced, but by fevv; most of that sect inhabiting about *Babylon*. Their Patriarchall seat is *Musul* in *Meſopotamia*, seated on the bank of *Tygris*: their Patriarch not elect, but the dignity descending from the father to the son. For marriage is generally allowed in their Clergy; and vvhen vvdivvours, to marry again at their pleasure. They have the Scriptures, and execute the ministry in the *Chaldee* tongue. They allow v not of the Council of *Ephesus*, nor any that succeeded it.

All this while there vvvege no lesse then a thousand Christians, men, vvomen, and children, vvho fed and lodged upon the pavement of the Temple. On Easter day about one of the clock in the morning, the Nations and Sects above-mentioned with joyfull clamors, according to their severall customes, circled the Church, and vvvisited the holy places in a solemn procession, and so for that time concluding that ceremonies, departed.

Upon Easter Munday we hired certain Asse to ride to *Emaus*; accompanied vvith a guard, and certain of the Friars. About the mid-way at the foot of a hill, there are the ruines of a Monastery, built by *St. Helena*: they say, in that place vvhere *Jesus* appeared to the two Disciples. Here the *Latins* performed certain devotions, and took of the stones (as generally they did from all such like places) preserved as precious. *Emaus* stands seven miles off, and West of *Ierusalem*. The way thither mountainous; and in many places as it paved with a continuall rock; yet vvhere there is earth, sufficiently fruitfull. It was seated (for now it is not) upon the South-side of a hill, over-looking a little valley, fruitfull in fountains. Honoured vvith the presence of our Saviour, vvho there was known by the breaking of bread in the house of *Cleophas* his cousin-german and afterward the second Bishop of *Ierusalem*. In the self-same place a Temple was erected by *Paula* (a *Roman* Lady, of vvhom we shall speak hereafter) vvhoſe ruines are yet extant, neer the top of the mountain; unto vvwhich the *Arabians* vvould not suffer us to ascend, vvho inhabit below in a few poor cottages, untill we had payed the *Caphar* they demanded. This City was burnt in the Jewish vvvars, by the commandement of *Varrus*; and upon the destruction of *Ierusalem*, re-edified by the *Romans*, vvho in regard of their victory, called it *Nicopolis*. In the year 131, thrown down by an earth-quake, it was four-score and twelve yeers after restored by the Emperour *Marcus Aurelius*; and afterward dignified during the government of the Christians vvith an Episcopall See; being under the Metropolitan of *Casarea*, *Nicophorus*, and the *Tripartite* history report of a miraculous fountain by the high-way side, vvhere Christ vvould have departed from the two Disciples: vvho vvhen he vvvas conversant upon earth, and vvwearyed vvith a long journey, there vvashed his feet; the vvwater from thence-forth retaining a curable vvvertue against all diseases. But relations of that kind have credit onely in places far distant. In our return, vvwe inclined a little to the left hand; and after a vvwhile ascended to the top of a mountain, vvhoſe vvwestern vvvalley vvvas the field; they say, of that battle, vvwhen the Sun and Moon stood still at the commandement of *Jesus*. Out of the ruines of an ancient building, a small Mosque is advanced; vvwhere they vvwould that the Prophet *Saule* vvvas buried, vvwho had his Sepulchre in *Ramah* on Mount *Ephraim*; though divers other towns so seated, are so called: vvwhich signifieth high in their language. But our guides vvvere vvwell vvpractised in that precept:

Arque al'qua ex illis duan regum nomina quzerunt,
Quae loca, qui mores, quaeve feruntur aequae?
Omnia responde; nec tantum si qua rogabit,
Et quae nescitis, ut bene nota refer.

Ovid.

who endeavour to bring all remakable places within the compasse of their proceſſions. The *Mahometans* either deceived with this tradition, or maintaining the report for their profit, would not ſuffer us to enter but at an exceſſive rate; which we reſuſed to part with. The next mountain unto this, doth wear on his crown the ruins of a Caſtle that belonged to the *Maccabees*. Another more humble, and neerer the City, preſenteth a pile of ſtones, ſquare, flat, and ſolid: the ſepulchre, they ſay, of the ſeven brethren who were tortured to death by *Antiochus*. Whom I rather judge to have been buried at *Maden* the ancient ſeat of that family; which ſtands on the uttermoſt confines of the mountains of *Iudea*, where were to be ſeen ſeven ſepulchres of white marble, each bearing a Pyramid on his ſquare; ſaid by *Iofaphus* to have ſerved in his time for ſea-marks. From hence we approached the North-weſt ſide of the City, where in the vineyards are ſundry places of buriall hewn out of the main rock: amongſt the reſt, one called the Sepulchre of the Prophets. The firſt entrance large, and like the mantle-tree of a chimney; cut curiouſly on the out ſide: thorow which we crept into a little ſquare room, (every one carrying a light in his hand) the ſides cut full of holes (in manner of a Dove-houſe) two yards deep, and three quarters ſquare. Out of that room we deſcended by two ſtraight paſſages into two other rooms, likewiſe under ground: yet more ſpacious; and of better workmanſhip, but ſo rounded with the ſepulchres as the former: neighboured with a vault, which ſerves for a ciſtern, and filled with a living fountain. A little beyond, upon the Weſt ſide of a large ſquare court, hewn into the rock ſome three fathomes deep, and entred under the arch of the ſame, there is another manſion for the dead; having a porch like to that of the Prophets: and garniſht without (amongſt other figures) with two great cluſters of grapes; in memoriall of thoſe, as they ſay, which were brought by the ſpies into the hoſt of the *Hebrews*. On the left hand you creep thorow a difficult deſcent, which leadeth into fair rooms under the ground, and one within another; benched about with Coffins of ſtone bereft of their covers, there being ſome bones yet remaining in ſome of them. This is famed to be the houſhold Monument of certain of the Kings of *Juda*. In which there is nothing more admirable, then is the artifiſall contriving of the doores: the hinges and all, of the ſelf ſame ſtone, unſeparated from the rock without other ſupplement. Hitherto (if no further) by all likely-hood the City extended. From hence we returned to the Convent.

The day following we rid towards *Bethlehem*; which ſtands about fix miles South from *Jeruſalem*. Going out of the gate of *Ioppa*, and turning on the left



- A The ruins of Davids tower.
- B Bathſhebas fountain.
- C The Turpentine tree.
- D The tower of Simeon.
- E The Ciſtern of the Sages.
- F The Church of Abakuck.
- G The Monaſtery of Elias.
- H Elias his image.
- I Jacobs houſe.
- K The field where the Inhabitants gather little flowers like poſies, and ſell them to Pilgrims who keep them

- in honour of the B'ſſed Virgin.
- L The ſepulchre of Rachel.
- M Ramah.
- N The Ciſtern of David.
- O The Monaſtery of Bethlehem.
- P The houſe of Joſeph.
- Q The Village of the Shepherds.
- R where they kept their ſleep.
- S The mountains of Bithulia.
- T The mountains of Arabia.
- V The Monaſtery of the holy Croſſe.

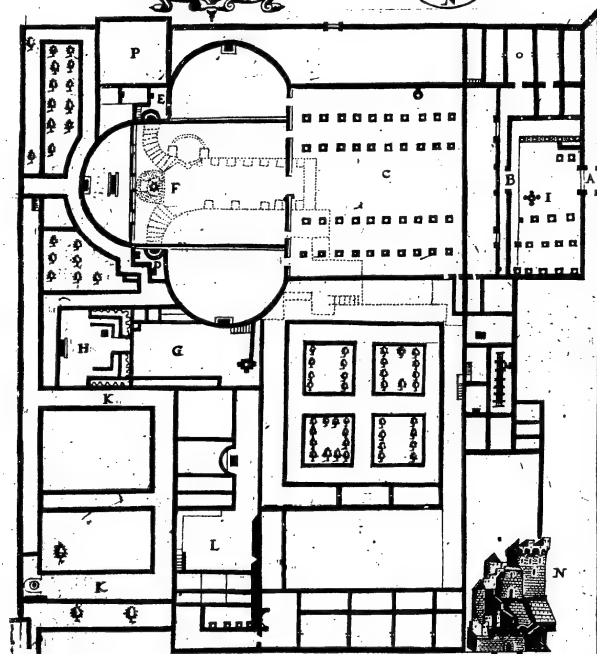
hand by the foot of mount *Sion*. A-loſt on whoſe uttermoſt angle ſtood the Tower of *David*: (whoſe ruins are yet extant) of a wonderfull ſtrength and admirable beaultie, adorned with ſhields, and the armes of the Mightie. Below on the right hand of the way in our paſſage, they ſhewed us a fontaine at the South ſide of a ſquare *Sraggio* delivered to be that wherein *Barſheba* bathed. North of which, the valley is croſſed with a ruinous Aquaduct, which conveyed water unto the Temple of *Solomon*. Aſcending the oppoſite mountaine, we paſſed thorow a cuntry; hilly, and ſtony; yet not utterly forſaken of the Vine, though onely planted by Chriſtians: in many places producing corn, here ſhadowed with the Fig-tree and there with the Olive. Sundry ſmall turrets are diſperſed about, which ſerve for ſollace as well as for ſafe-guard. Some two miles from the Citie, on the left hand, and by the high-way ſide, there groweth a Turpentine tree yet flouriſhing: which is ſaid to have afforded a ſhelter to the Virgin *Mary*, as ſhee paſſed betwene *Bethlehem*, and *Jeruſalem*. This tradition however abſurd, is generally believed by thoſe Chriſtians: a place of high repute in their devotions. Towards the Weſt about two miles off, on a little hill ſtands an ancient Tower: which is ſaid to have been the habitation of *Simeon*. A mile beyond the fore-laid tree, in the midſt of the way there is a Ciſtern, vaſt within, and ſquare at the mouth; which is called the Ciſtern of the Starre. For that (as they ſay) the Wife-men of the Eaſt, there firſt againe did ſee that conſtelling Starre, which went before them to the place of our Saviours Nativitie. A little on the right hand there are the ſmall remains of an ancient Monaſtery; built, they affirme, in that place where the Angel tooke up *Abacuck* by the haire of the head, and conveyed him to *Babylon*. Halfe a mile further, on the left ſide of the way, there is another Religious Houſe, but in good repair, in form of a forteſſe, and environed with high walls, to with-ſtand the inſolencies of the Infidels: poſſeſſed by the Greeke *Colaneros*, and dedicated to *Elias*. Hard by there is a flat rock; whereon they told us that the Prophet accuſtomed to ſleepe; and that it beares as yet the impreſſion of his body. Indeed there are certaine hollowes in the ſame, but not by mine eyes apprehended to retaine any manly proportion. As farre beyond are the decayes of a Church: which ſtood (as they ſay) in the place where the Patriarch *Jacob* inhabited. About a mile further Weſt of the way, and a little off, ſtands the Sepulchre of *Rachel*, (by the Scripture affirmed to have bene buried hereabout) if the entireneſſe thereof do not confute the imputed antiquity: yet kept perpetually in repair by her off-ſpring, as a monument of venerable memory. The tombe it ſelfe reſembleth a great trunk: covered with a Cupolo mounted on a ſquare, which hath on each ſide an ample Arch ſuſtained onely by the corners. This is environed with a four-square wall, within which ſtand two other ſepulchres, little, but of the ſame proportion: kept, and uſed for a place of prayer by the *Mahometan*. Beſw it on the ſide of a mountain ſtands the ruins of that *Ramah*, whereof the Prophet: *A voice was heard in Ramah, Rachel weeping for her children, &c.* From this ridge of the hills, the Dead Sea doth appeare as if neer at hand: but not ſo found by the traveller; for that thoſe high declining mountaines are not to be directly deſcended. Within halt a mile of *Bethlehem*, ſeparated from the ſame by a valley, & a little on the left hand of the way, are the Ciſterns of *David*: whereof he ſo much deſired to drink; and when they brought him of the waters he reſuſed it: A large deep vault; now out of uſe, having onely two ſmall tunnels at the top, by which they draw up the water.

And now we are come to *Bethlehem*; firſt, called *Ephraim* of *Ephrata*, the wife of *Caleb*. A City of *David*, the long poſſeſſion of his anceſtors; and not the leaſt amongſt the Princes of *Juda*: ſeated on the utmoſt of the ridge of a hill, ſtretching Eaſt and Weſt; in a happy ſoil, and moſt delicate proſpect.

O sola augurum urbium,
Major Bethlehem, cui contigit
Ducem salutis coelitus.
Incorporatum gignere.
Quam Stella quæ Solis rotam
Vincit decore at lumine,
Venisse terris nunciat
Cum carne terrestri Deum,
Prædicens in Hymno.

Of Cities greater then the Great
O Bethlehem, in the happy birth
Of God and man; from heavens high seat
Come to incorporate with Earth
Loft, Man Redeemer, frail, divine;
When born declar'd by that fair Starre
To wandring eyes; which did out-shine
The radiant Saints flame bearing carre.

For when Augustus Cæsar had appointed that all the world should be taxed, every one repaired unto the City of his Family; and Joseph with Mary came up to Bethlehem: wherein a Grot at the East-side of the City, employed for a stable (the Inne being pestered with strangers) the fell in travell, and produced unto the world a Saviour. In this cave from the time of Adrian unto the reigne of Constantine, they celebrated the impious lamentation of Adonis (much honoured by the Syrians) who above had his statue shadowed with a grove of Mirtles. Which the vertuous Helena subverted, and erected thereupon this goodly Temple (yet entire, and posselt by the Franciscans of Ierusalem; of whom some few are here continually resident) and called it Saint Maries of Bethlehem: In form it representeth



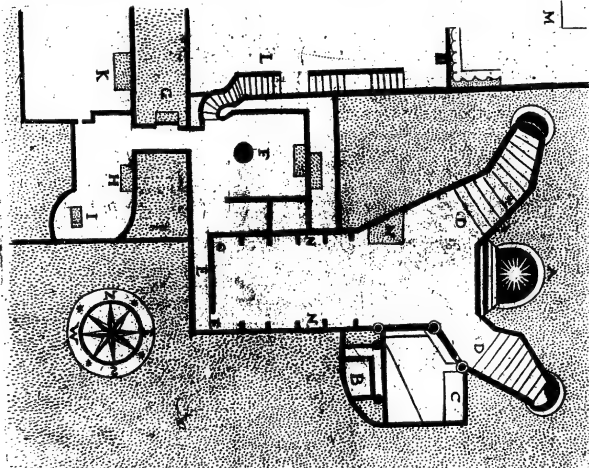
- A. The first entrance.
B. The second.
C. The body of the Church.
D. The Chappell of the Grecians.
E. The Altar of the Circumcision.
F. The Chancel, with the delineations of the place of Christs Nativity, &c. under ground.
G. The Chappell of S. Katherine.
H. The Vestry.
I. The Porch.
K. The Garden.

- ons of the place of Christs Nativity, &c. under ground.
G. The Chappell of S. Katherine.
H. The Vestry.
I. The Porch.
K. The Garden.

- L. The old Vestry.
M. The dividing rooms.
N. The ruined Tower.
O. The lodging of the Armenians.
P. The lodging of the Grecians.

a Crosse

a Crosse: the stalke whereof compriseth the body: and is entred at the lower end thorow a portico sustained with sixteene pillars. The rooffe, in the midst, is loftie, flat, and (if I forget not) of Cedar: the sides of the same fabrick (but much more humble) are upheld with foure ranks of pillars (ten in a row) each of one entire marble white, and in many places beautifully speckled; the largest, and fairest that ever I saw: whose upper ends doe declare that they have in part been exquisitely gilded. The walles are flagged with large tables of white marble, well-nigh to the top: the rest adorned, with Mosaicque painting, although now greatly defaced. It is both here reported and recorded by history, that a Sultan of Egypt allured with their beauty, set certaine Masons on worke, to take downe those tables, with intent to have transported them unto his Castle of Cairo; when a dreadfull Serpent issued out of the wall and brake in pieces such as were removed: so that terrified therewith he desisted from his interprise. The three upper ends of the crosse, doe end in three semicircles, having in each an Altar. In the midst stands the Chancel, rooted with a stately Cupolo; covered without with lead, and garnished within with Mosaicque figures. This Church is left for the most part desolate, the Altar naked, no Lamps maintained, no Service celebrated, except at times extraordinary: yet are there a few poore Greek and Armenians, who inhabite within on the right hand of the entrance, and in the opposite corners. Adjoyning on the left hand stands the Monastery of the Franciscans, entred thorow the Church, sufficiently spacious, but of no commendable building; accommodated with divers gardens, and environed with defensible walls: at whose North-west corner a tottered Tower doth challenge regard for the waste received in that places protection. They brought us into their Chappell, not slightly set forth, & dedicated to S. Katherine; having indulgences conferred thereupon from mount Sinai, from which we descended with lights in our hands; and then were led



- A. The Altar of Nativity.
B. The Altar.
C. The Altar of the Magi.
D. The Raiser that ascend into the Temple above.
E. The entry.

- F. The Chappell of the Innocents.
G. The Sepulchre of Eusebius.
H. The Sepulchre of Saint Jerome.
I. The Sepulchre of Paula and Eusebius.

- K. S. Jeroms study.
L. The ascent into the Chappell of S. Katherine.
M. The Chappell of S. Katherine.
N. The Oratories.

by a narrow long entry into a little square cave, supported in the midst with a pillar of the rocke. On the left hand stands an altar, & under that is a passage into a vault; wherein they say, that the infants slaine by the bloody Edict of Herod, were buried. Out of this cave or Chappell, there are two other entries: in that on the right hand stands the sepulchre of Eusebius the Confessor, and disciple unto S. Jerome. This directeth into another Grot, wherein are two tombes, in form not unlike unto Altars: the farther

farther contained the body of *Paula* a Roman Lady, descended of the ancient families of *Gracchi*, and *Cornelii*, who stands indebted to *S. Ierom* for this Epitaph;

*Scipio quam genuit Paulæ fudere parentes,
Gracchorum soboles Agamemnonis inelyta proles.
Hoc jacet in tumulo; Paulam dixere priores.
Eustochii genetriz: Romani prima Senatus,
Pauperem Christi Bethlemitica rura sequuta.*

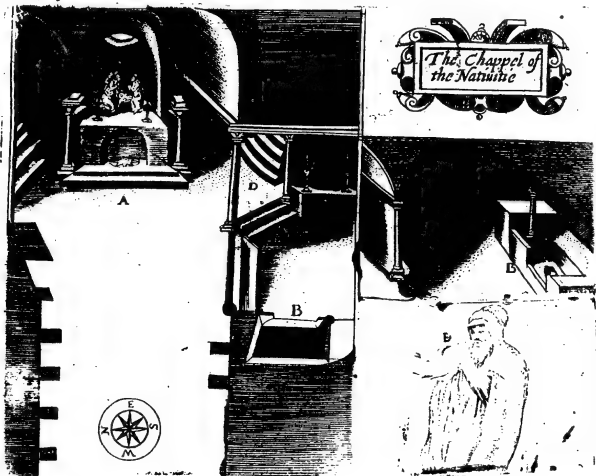
*Scipio begot who Paula bore, Th' off-spring
Of Gracchus, of the fam'd Mycenian King,
Here lies; earst Paula called: mother to
Eustochius, chief of Rome's grave Senae; who
To Christ and Bethlem vow'd, bade pompe adieu.*

ingraving also on the front of the entrance,

*Aspicis angustum præcisâ rupe sepulchrum?
Hospitium Paulæ est, cœlestia regna tenentis,
Fratrem, cognatos, Roman, Patriamque relinquentes,
Divitias, sobolem, Bethlemiti conditur antro
Hic preseppe tuum, Christe, argue hic mystica Magi,
Mœstra portantes hominique Deoque dedere.*

*Seest thou this tombe hewn in the growing stone?
Tis 'Paula's' Inne, posselt of heavenly throne,
Who leaving brother, kindred, Rome, what gave
Her birth, wealth, children, lies in Beth'lems cave.
Christ, here's thy Cratch: the Wise did hither bring
Mysterious gifts to God, to Man, a King.*

Her son *Eustochius* lies with her in the self-same monument. She built foure Monasteries neere adjoining to this Temple: (whose ruines do yet give testimony of her piete, one she planted with men; the three other with virgins, who never past the bounds of their Covents but on Sundayes onely) and then attending on their severall Governesses to perform their Oraisons in the Church, and Cave of the Nativity: her selfe the Abbess of one of them, and so for the space of twentie yeares did continue. She likewise built an adjoining Hospital for Pilgrims whose ruines declare it to have been no mean fabrick. The other tombe did cover the body of *Saint Ierome*, who lived in her time, and in the Monastery which he had founded: his bones, together with the bones of *Eusebius*, were translated to Rome, and shined in the Church of *Santa Maria Maggiore*; over which Pope *Sixtus Quintus* hath erected a sumptuous Chappell. Out of this we past into another Grot, which they call his Cell; wherein he lay (as they say) full fifty yeares and six moneths, and there twice translated the Bible. Returning into the afore-said Chappell of the Innocents, by the other entry we passed into a vault or Chappell,



A. The Altar of the Nativity,
B. The Manger,
C. The Altar of the Magi.

D. The Stairs that ascend into the Temple above.
E. The picture of the imaginary figure of Saint Ierome.

twelve foot wide: forty long, and fifteen in height, the sides and floore all lined with fair white marble: the compassed roof adorned with Mof-work, and Mosaick gilding, though now much perished. At the upper end in an arched concave, stands an Altar garnished with a table of the Nativity. Under this is a semicircle; the sole set forth with stones of severall colours, in the form of a star; and in the midst a Serpentine, there set to preserve the memory of that place where our Saviour was born. The credit whereof I will neither impeach nor inferce. In this City it was; and in a stable; nor is the report by the site refused, though under ground, hewn out of the living rock, as is the rest before spoken of. For he that travells through these countreys, will not wonder to see such caves employed to like uses: Neither is it likely, that they that succeeded those times so neerly, should erre in that place so celebrated in their devotions, and beautified with such cost. On either side of this Altar in the corners, there are two equall ascents, which land on the opposite out-sides of the Chancel, clofed with dores of brass cut thorow: thorow which they passe in their solemn procession. Now on the South-side, and neer unto the foot of the stairs, you descend by three steps into a lesser Grot; separated onely from the former by three fine columns of divers coloured marble, which seem to support the over-hanging rock. On the West-side there is a manger hewn out in a concave, about two feet high from the floore, and a little way hollowed within: wherein, they say, that our new-born Saviour was laid by the Virgin: now flagged about with white marble, as the rock that roofs it; at the left end sustained with a short Serpentine pillar. In the bottome of this manger, and just in the middle, a round Serpentine is set, to denote the place where he lay; which retaineth, as they would make us believe, the effigies of *S. Jerome*, miraculously framed by the naturall veins of the stone in reward of his often and affectionate kisses. But surely they be the eyes of faith that must apprehend it: yet present they in picture, as it is set forth in the former table. On the opposite side of this Grot, there is a bench in the rock, not unlike to an Altar, where the *Magi* of the East, that were conducted hither by the Star, are disposed, as they say, of their presents. Whom they of *Coten* will have to beee Kings, and three in number: and moreover that they returned no more into their countries, but came, and dwelt in their City; where, in their principal Church these verses are extant:

*Three Kings, the King of Kings, three gifts did bring;
Myrrhe, Incense, Gold; as to Man, God, a King.
Three holy gifts be likewise given by thee
To Christ, even such as acceptable be.
For Myrrhe, tears; for Franckincense, impart
Submissive prayers: for pure Gold, a pure heart.*

*Tres Reges, Regi Regum, tria dona ferebant;
Myrrha homini, uncto aurum, thura dedere Deo.
Tu tria fac istidem dones pia munera Christo:
Muneribus gratus si cupis esse tuus.
Pro Myrrha lacrymas, auro cor porrigere parum;
Pro thure ex humili pectore funde p. ecer.*

These places be in the keeping of the *Franciscans*: and not lesse revered then *Calvary*, or the Sepulchre: visited also by the *Mahometan* Pilgrims. Where lamps still burning do expell the naturall darknesse; and give a greater state thereunto then the light of the day could afford it. *Baldwin* the second did honour this place with an Episcopall See (being before but a Priory) annexing thereunto, together with the Church of *Afcalon*, many towns and villages. In the place where this City stood, there are now but a few poor cottages standing. Most of the few Inhabitants *Greeks* and *Armenians*: who get a beggerly living by selling unto strangers the models of the Sepulchre, and of the Grot of the Nativity; cut in wood, or cast in stone, with crosses, and such like merchandize: and in being servicable unto Pilgrims.

After dinner we descended afoot into the valley which lyeth East of the City; fruitful in pasturage: where *Jacob* fed his flock (at this day called, his field) neer the tower of *Ader*. But more famous for the Apparition of the Angels, who there brought to the shepheards the glad tidings of our salvation. In the midst of the field, on the self-same place, as is supposed, and two miles distant from *Bethlehem*, *Saint Helena* erected a Church, and dedicated it to the Angels: now nothing but ruins. Returning from thence, and turning a little on the left hand, we came to the village where those shepheards dwelt, as yet so called. In the midst whereof there standeth a Well; the fame, as the rumor goeth, that the blessed Virgin desired to drink of, when the churlish villagers refusing to draw her up water, it forth-with miraculously flowed to the brim; greedy to passe thorow her blessed lips, and satisfie

her longings. Of this the *Arabs* would not suffer us to drink before we had given them money. Neerer to *Behelem*, and at the foot of the hill, are the ruins of a Chappel, where *Ioseph* (as they say) had his dwelling at such times as the Angell commanded him to flee into *Egypt*. Neer the top, and not far from the back of the Monastery, there is a cave containing two rooms, one within another, defended into by a narrow entrance, and in some places supported by pillars. In this it is said, that *Ioseph* hid our Saviour and his mother, whilst he prepared things necessary for his journey. The stone thereof pulverated and often washed, of much a little will remain, not unlike to refined chalk: which taken in drink, is said to have a soveraign vertue, in restoring milke both to women and cattle: much used by the *Moor*s themselves for that purpose. Over this stood one of the Nunneries built by *Paula*, not onely shewing the foundation; and wherein she died. These places seen, we re-entred the Monastery, and there rested our selves the night following.

Each of us bestowing a piece of gold on the Vicar, betimes in the morning we departed; bending our course to the Mountains of *Judea*, lying West from *Behelem*. Neer to which on the side of the opposite hill, we pass'd by a little village called, as I take it, *Bezer* (inhabited onely by Christians:) mortall (as they say) to the *Mahometans* that attempted to dwell therein. About two miles further we pass'd by *Beisur*, seated in a bottome between two rocky mountains; once a strong fort: first built by *Rehoboam*, and after repaired by the *Maccabees*: famous for sundry sieges; being in the upper way between *Jerusalem* and *Gaza*. Where we saw the ruins of an ample Church: below that a fountain, not un-beholding to Art; whose pleasant waters are forth-with drunk up by the earth that produced them. Here they say, that *Philip* baptized the Eunuch; whereupon it retaineth the name of the *Ethiopian* fountain. And no question but the adjoining Temple was erected out of devotion to the honour of the place, and memory of the fact. Yet seemeth it strange unto me, that a chariot should be able to passe those rocky and declining mountains, where almost a horse can hardly keep footing. Having travelled about a mile and a halfe further, we came to the cave



A. The Desert.

B. The Cave of Saint John Baptist.

C. The Fountain.

D. The ruins of the Monastery.

where *John Baptist* is said to have lived from the age of seven, untill such time as he went unto the wilderness by *Jordan*; questrest from the abode of men, and feeding on such wild nourishment as these un-inhabited places afforded. This Cave is seated on

on the Northern-side of a defart mountaine (onely beholding to the Locust tree) hewn out of the precipitating rock; so as difficultly to be ascended or descended to: entered at the East-corner, and receiving light from a window in the side. At the upper end there is a bench of the self-same rock, whereon (as they say) he accustomed to sleep; of which who so breaks a piece off, stands forth-with excommunicate. Over this, on a little flat, stand the ruins of a Monastery, on the South-side naturally walled with the steep of a mountain: from whence there gusheth a living Spring which entereth the rock, and again bursteth forth beneath the mouth of the Cave; A place that would make solitarie delightfull, and stand in comparison with the turbulent pompe of Cities. This over-looketh a profound valley, on the far side hem'd with aspiring mountains; whereof some are cut (or naturally so) in degrees like allies, which would be else un-accessibly fruitlesse; whose levels yet bear the stumps of decayed vines: shadowed not rarely with olives and locusts. And surely I think that all or most of those mountains have been so husbanded; else could this little country have never sustained such a multitude of people. After we had fed of such provision as was brought us from the City by other of the fraternity that there met us, we turned towards *Jerusalem*, leaving the way of *Behelem* on the right hand, and that of *Emaus* on the left. The first place of note that we met with, was there where once stood the dwelling of *Zachary*; seated on the side of a fruitful



A. The Church of St. John Baptist.

B. The fountain.

C. The house of Elizabeth.

hill, well stored with olives, & vineyards. Hither came the blessed Virgin to visit her cousin *Elizabeth*. Here died *Elizabeth*; and here in a Grot on the side of a Vault of a Chappell, lies buried: over which a goodly Church was erected, together with a Monastery; whereof now little standeth but a part of the walls, which offer to the view some fragments of painting, which shew that the rest have been exquisite. Beyond, & lower is our Ladies fountain, (so called of the Inhabitants) which maintaineth a little current through the neighbouring valley. Neer this, in bottome, and uttermost extent thereof, there standeth a Temple; once sumptuous, now desolate: built by *Helena*, & dedicated to *S. John Baptist*, in the place where *Zachary* had another house; where the Prophet was born, in a room hewn out of the rock; by principal devotion with those Christians; possess as the rest, by the beastly *Arabians*, who defile it with their cattell, and employ it to the basest of uses. Transcending the lesse steep hills, and passing thorow valleys of their roses volumarily plentiful: after a-while we came to a Monastery, seated in a straight between two rocky moun-

tains, environed with high walls, and entred by a dore of iron; where a Bishop of the *Georgians* hath his residence, who courteously entertained us. Within they have a handsome Chappel, at the upper end an altar, and under that a pit, in which they say, that the Palm did grow (but rather if any, the Olive, whereof that place hath store) of which a part of the Crofs was made. For it was framed (as they report) of four severall woods; the foot of Cedar, the bole of Cypress, the transome of Palme, and the title of Olive: This is called thereupon, The Monastery of the holy Croffe. Where in stead of bells, they strike on a hollow beam (as the *Grecians* do in the Temple of *Golgotha*) to summon their assemblies. Between this and *Jerusalem*, we saw nothing worth noting, that hath not been spoken of already.

The day following, we went to review the remarkable places about the City, passing by the Cattle of the *Pisans*, on the left hand entering at a little square passage, we were shewed a small Chappell; the dore and windows rammed up; for that (as they say) the *Mahometans* became mortally sick, that, though but by chance, did come into it: standing where stood the Temple of *S. Thomas*, From hence we were brought to the palace of *Annas*, destroyed by the Seditious in the time of the siege, where now standeth a Church dedicated to the blessed Angels, and belonging to the *Armenians*, who have their dwellings about it. Within the court there is an old Olive-tree, environed with a low wall; into which, it is said, that they bound our Saviour. Turning on the right hand, we went out at the Port of *Sion*, South and not far from thence,



- A. A Mosque where once stood the *Cenaculum*.
- B. The Church of *S. Saviour*, where stood the house of *Caiphas*.
- C. where the Jews would have taken away the body of the Virgin *Mary* from the *Apostles*.
- D. where *Peter* wept.
- E. *Port Esquiline*.
- F. The Pool and fountain of *Siloe*.
- G. where the *Oake Rogell* stood.
- H. The Church of the purification of the blessed *Virg*.

- I. The fountain of the blessed *Virgin*.
- K. The bridge that passeth over *Cedron*, with the rock that bears the impression, as they say, of *Christ's* footsteps.
- L. The Field of Blood.
- M. where certain of the *Apostles* hid themselves.
- N. The mountain of offence.
- O. Where the house of *Annas* the high Priest stood.
- P. where the *Franks* are buried.
- Q. *Port Sion*.

on the midst of the Mount is the place, as they say, where *Christ* did eat his last Supper; where also after his Resurrection, the dore being shut, he appeared to his *Apostles*; where they received the holy Ghost; where *Peter* converted three thousand; and where, as they say also, they held the first Council, in which the *Apostles* Creed was decreed. Here *Helena* built a most sumptuous Temple, including therein the *Cenaculum*; where that marble pillar was preserved that stood before

before in the palace of *Pilate*, to which they tyed our Saviour when they whipped him. This Church subverted by the *Saracens*, in the self-same place the *Franciscans* had a Monastery erected; who in the year 1561 were removed by the *Turks*; they building here a Mosque of their own, into which no Christian is permitted to enter. Yet not in the respects afore-said, so revered by the Infidels, but in that it is delivered by tradition (and not unlike) that *David* had there his Sepulchre. His Monument was enriched with a masse of treasure: out of which *Hircanus* 850 years after, took three thousand talents to divert the warre which was threatened by *Antiochus*, *Herod* with unlike success attempted the like. For having already taken out a great summe, and perfiting in his sacrilege, a flame of fire brake out of the Tombe, and consumed divers of his instruments. In expiation whereof he adorned the same with a stately Monument; which stood entire for a long time after. Between this and the walls of the City, the *Franks* have their burial: where lie six English-men, sent (as may be suspected) unto their long-homes not many years since, though coloured by the *Franciscans*, in whose Monastery they lay, with pretence of divine vengeance for the supposed murder of their *Drogman*. Seven they were in all, all alive and well in one day, six dead in the other, the our-liver becoming a convert to their Religion. Turning a little on the left hand, we came to a small Church, inclosed within a square wall, arched within with a wall on the top in manner of a Cave; the habitation of the *Armenians*, who have of this Church the custody. Here flourished the proud palace of *Caiphas*, in which our Saviour was buffeted, spit upon, and so spitefully reviled. Here *Helena* built a fair Church to Saint *Peter*, but that destroyed, in the room thereof this lesse was erected, and dedicated to Saint Saviour. On the right hand in the Court, they undertake to shew where the fire was made, by which *Peter* stood, when he denied his Master: and at the side of the Church dore, the chapter of a pillar, whereon the Cock crowing did move him to contrition. At the upper end of the Church, upon a large altar lyeth a stone, that (as they say) which was rolled against the mouth of the Sepulchre. From hence we descended into the valley of *Gehinnon*, which divideth mount *Sion* from the mountain of Offence; so called, for that *Salomon* by the persuasion of his wives here sacrificed to *Chamoth*, and *Molech*; but now by these Christians called, The mountain of Ill-counsell, where they say, the Pharisees took counsell against *Jesus*: whose height yet shews the reliques of no mean buildings. This valley is but straight, now serving for little use; heretofore most delightfull, planted with groves, and watered with fountains: wherein the Hebrews sacrificed their children to *Molech*: and Idol of brass, having the head of a Calf, the rest of a kingly figure, with armes extended to receive the miserable sacrifice, feared to death with his burning embracements. For the Idol was hollow within, and filled with fire. And lest their lamentable shrieks should sad the hearts of their Parents, the Priests of *Molech* did deaf their ears with the continual clangs of trumpets & timbrels; whereupon it was called, the valley of *Tophet*. But the good *Jesus* brake the Idol in pieces, beved down the Groves, & ordained that that place (before a Paradise) should be for ever a receptacle for dead carcases and the filth of the City. *Gehenna*, for the impiety committed therein, is used for hell by our Saviour. On the South-side of this valley, neer vvhere it meeteth the valley of *Joshaphat*, mounted a good height on the side of the mountain, is *Aceldama* or the field of blood; purchased with the restored revvard of Treason, for a buriall place for Strangers. In the midst vvhereof a large square room was made by the mother of *Constantine*, the South-side vvalled vvith the naturall rock: flat at the top, and equall with the upper levell: out of vvich arise certain little Cupoles open in the midst to let down the dead bodies. Thorow these vve might see the bottom all covered with bones; and certain coarces but newly let down: it being novv the Sepulchre of the *Armenians*. A greedy grave, and great enough to devour the dead of a vvhole Nation. For they say: (and I believe it) that the earth thereof vvithin the space of eight and forty hours, will consume the flesh that is laid thereon. The like is said of *S. Innocent's* Church-yard in *Paris*: and he that sees the multitude of bones, that are there piled about it, the daily burials (it being a generall receptacle for Strangers) and malnesse of the circuit, may be easily induced to credit. And vvhy might not the earth be transported from hence, as vvell as that at *Rome* in *Camp Martini*, brought thither in 250 ships; by the commandement of the aforesaid *Innocent*? which thought changing soils, retaineth her vertue: it being also a place of buriall for forainers. In the rock about there are divers sepulchres,



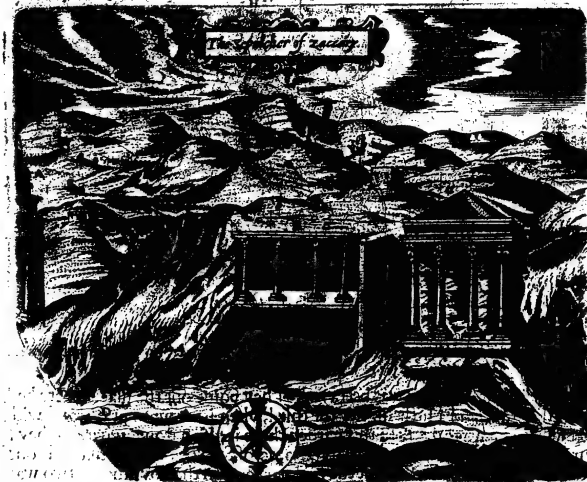
- A. The place of the Cenaculum.
 B. Of the Oak Roged.
 C. where the Apostles did hide themselves:
 D. The Field of Blood.

- E. The Mountain of offenders.
 F. Part of the valley of Jehosaphat.
 G. Part of the valley of Gehinnon.

and some in use at this day: having great stones rolled against their mouths, according to the ancient custome. Beyond on the point of the hill a cave hewn out of the rock, consisting of severall roomes, is said to have hidden six of the Apostles in the time of Christ's Passion. First, made without doubt for a Sepulchre; and after serving for an Hermitage: the roof of the larger room retaining some shew of gilding. Below, where the valley of *Gehinnon*, & *Jehosaphat*, like conjoyning streams do trent to the South, there is a dry pit; where the Priests are said to have hid the sacred fire, when the *Jews* were carried captive into *Babylon*: and seeking it after their return, did find it converted into water. But *Nehemiah* caused it to be sprinkled on the Altar; when forth-with with the beams of the Sunne it miraculously flamed. This valley of *Jehosaphat* (so called of that good King) from hence extendeth full North, and then inclineth a little to the West, first presenting (though natural) no other then a large dry dith to the East of the City, contracted between it and the over-peating hills of the opposite *Oliver*. It is said to be about two miles long; and if so, but short ones: where broadest fruitfull; warred by the torrent *Cedron*, which runneth no longer then fed with showres; losing his intermitted streams in the Lake of *Asphaltis*. It was also called the Valley of *Cedron*, and of the King. Where the generall Judgement shall be, if the *Jews* or *Latins* may be believed; who ground their opinions upon the Prophecie of *Isai* which I will not gain-say, since some of our Divines have of late so laboured to approve it. Of the same opinion are the *Mahometans*. In the wall about it, there is a Window not farre from the Golden Gate: where they say that *Mahomet* shall sit whilst Christ doth execute Justice. Passing to the City-side of the valley, at the foot of the hill, and East of the South-East corner, is the place where the Prophet *Ezai* was sawne in sunder by the Commandement of *Manasses*: his Grand-child by the mother, and there buried: where there is a little pavement used for a place of prayer by the *Mahometans*. Close below this stood the Oake *Roguel*, where now a white Mulberry is cherished. North of it, in a gut of the hill (above which in the wall stood the Tower) was the Fish-pool of *Silo*, containing not above half an Acre of ground; now dry in the bottom: and beyond, the fountain that fed it, now no other then a little trench vvalled in on the sides, full of filthy water, whose upper part is obscured by a building (as I

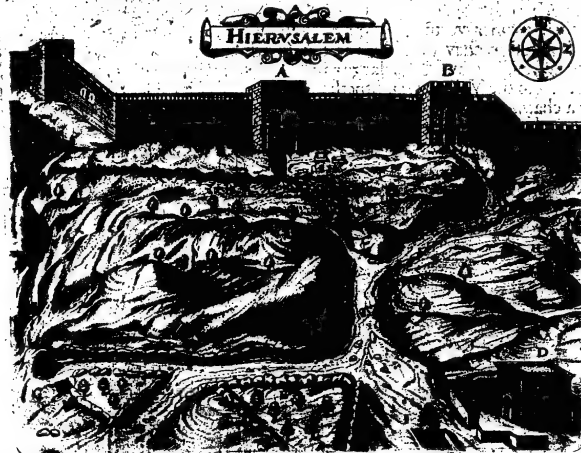
take

take it, a Mosque) where once flourished a Christian Church there built by Saint *Helena*. Though deprived of those her salubrious streams; yet is she held in honour for their former vertues. Passing a long, we came to our Ladies Fountain (upon what occasion they so call it, is not worth the relating) in a deep cave of the rock descending into by a large pair of stairs, and replenished with pleasant waters. Here the Valley straightneth, and a little beyond is no broader then serves for a channell to the Torrent. On the other-side stands the Sepulchre of *Zachary*, who was slain between the Temple and the Altar: all of the natural rocke, eighteen foot high, four-square, and beautified with Dorick Columnes of the



- A. A part of the Pillar of Absalon.
 B. The cave of S. James.
 C. The Sepulchre of Zachary.
 D. The torrent Cedron.

same un-separated stone sustaining the Cornish; and topt like a pointed diamond. Close to this there is another in the up-right rock; the front like the side of an open gallery, supported with marble pillars, now between rammed up with stones. Within is a Grot; whither *James* retired (as they say) after the Passion of our Saviour, with purpose never to have received substance untill he had seen him: who in that place appeared unto him after his Resurrection. In memoriall whereof the Christians erected a Church hard by; whose ruines are now ruined. A little farther there is a stone bridge of one arch; which passeth the Torrent. In a rock at the foot thereof, there are certain impressions: made (as they say) by our Saviours feet when they led him thorow the water. At the East-end of this bridge, and a little on the North, stands the Pillar of *Absalon*; which he here erected in his life time, to retain the memory of his name, in that his issue male failed; (but hee was not buried therein:) being yet entire and of a good fabrick: rising in a lofty square; below adorned with halfe Columnes: wrought out of the side and corners of the Dorick form; and then changing into a round, a good height higher doth grow to a point in fashion of a bell: all framed of the growing stone. Against this there lieth a great heap of stones which increaseth daily. For both *Jews* and *Mahometans* passing by, doe throw stones against it: yet execrating *Absalon* for his rebellion against *David*. Adjoyning there is a large square, but lower by far, which hath an entrance like the frontispice of a Porch, cut curiously without; the earth almost reaching to the top of the entrance: having a Grot within hewne out of the rock: some say, a Kingly Sepulchre; perhaps appertaining to the former. A little more North and up the Torrent, at the foot of *Oliver*, once stood the village *Geshsemane*; the place yet fruitful in Olives: and hard by the delightful garden

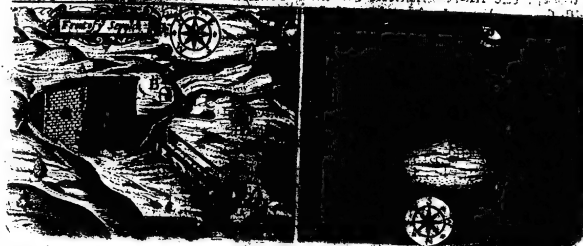
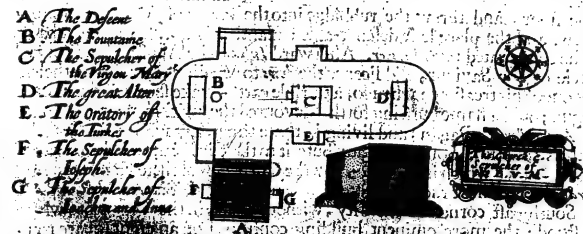


- A. The golden gate of the temple.
B. The gate of S. Stephen.
C. where S. Stephen was stoned to death.
D. The Sepulchre of the blessed Virgin.
E. The garden of Mount Olivet.

- F. The torrent of Cedron.
G. The place of the torrent.
H. Sepulchre of the Mahometans.
I. where S. Thomas stood, as they will have it, when the blessed Virgin let fall her girdle.

Garden wherein our Saviour was betrayed. They point out the place where he left two of his disciples, and a little higher the third, when he went to pray: and withall the place where he was taken. In this garden there is also a stone, whereon they say that our Lady late, and beheld the Martyrdom of St. Stephen: who suffered on the side of the opposite hill. Without the said garden, in the joining of two ways, they shewed us the place, as they will have it, where S. Thomas stood, when incredulous for-sooth of our Ladies Assumption, he let fall her girdle to inform his belief.

And now are we come to the Sepulchre of the Blessed Virgin, made thus, at it is, by the mother of *Constantine*. Before it a court: the building above ground a square pile onely, flat at the top, and neatly wrought, like the largest portico to a Temple. You enter at the South-side, and forth-with descend by a goodly pair of stairs of fifty steps. About the midst of the descent, are two small opposite Chappels: in that on the right hand are the Sepulchres of *Joachim* and *Anna*; in that on the left of *Ioseph*, the parents and spouse of the mother of Jesus. The stairs do lead you into a spacious Church stretching East and West; walled on each side, and arched above with the naturall rock. Upon the right hand in the midst there is a little square Chappel, framed of the eminent rock, but flagg'd both within and without with white marble; & entered at two dores. At the far side thereof stands her tombe, which taketh up more then the third part of the room; now in form of an Altar under which (they say) that she was decently buried by the Apostles: and the third day after assumed into heaven by the Angels. In this there burn eighteen lampes continually; partly maintained by the Christians, and partly by the Mahometans: who have this Palace in an especiall veneration. Neer the East semicircle of the Church, there standeth a great Altar (over which the little light that this darke place hath, doth descend by a Cupolo:) neer the West another, but both un-furnished: and by the former a well of a excellent water. In a canton of the wall, right against the North end of the Sepulchre, there is a cliff in the rock; where the *Turks* do affirme that our Lady did hide her self, when he was persecuted by the *Jews*, into which I have seen their women to creep, and give the cold rock affectionate kisses. The opposite canton is also used for an Oratory by the Mahometans, who have the keeping of the whole, and will not suffer us to enter of free cost. Remounting the same stairs, not far off on the left hand, towards the East, and not above a stones cast from the garden of *Gethsemane*, a straight passage descendeth into



- A. The entrance and building above ground of the Church of the Sepulchre of the blessed Virgin.
B. The Lever from whence it receiveth light.
C. The entrance of the Oratory of Christ.

- D. The place from whence it receiveth light.
AA. where Christ prayed.
BB. where the Angel stood.

into a vast round cavern all of the naturall rock, the roof confirmed with arches of the same, receiving a dim light from a little hole in the top; which was in times past all over-curious ly painted. The place, (they say) where Christ did pray, when in that bloody agony he was comforted by the Angels. From hence we bent our course to the City, High on the hill, where three ways meet, and upon the flat of a rock, is the place where S. Stephen (who bore the first palm of Martyrdom) was stoned to death. The stones thereabout have a red rust on them; which they say, give testimony of his blood-shed. A little above we entered the City at the gate of S. Stephen (where on each side a Lion retrograde doth stand) called in times past, The port of the valley, and of the flock; for that the cattle came in at this gate, which were to be sacrificed in the Temple, and were sold in the market place adjoining. On the left hand there is a stone bridge, which passeth at the East end of the North wall into the Court of the Temple of *Solomon*: the head to the poole *Bethesda*, (under-neath which it had a conveyance) called also *Probatina*, for that the sacrifices were therein washed ere delivered to the Priests. It had five ports built thereto by *Solomon*; in which continually lay a number of diseased persons. For an Angell at certain season troubled the water; and he that could not descend therein, was perfectly cured. Now it is a great square profundity; green, and un-even at the bottom: into which a barren spring doth drill from between the stones of the Northward wall, and stealth away almost un-discerned. The place is for a good depth hewn out of the rock; confined above on the North-side with a steep wall, on the West with high buildings (perhaps a part of the Castle of *Antonia*, where are two dores to descend by, now all, that are half choked with rubbish) and on the South with the wall of the Court of the Temple. Whereof it is fit that something be spoken, although not suffered to enter without the forfeiture of our lives, or renouncing of our Religion.

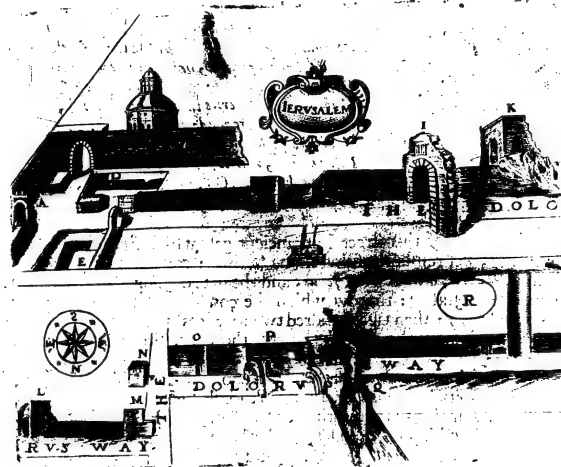
I will not speak of the former form, and magnificence thereof, by sacred pens so exactly described. First, built by *Solomon*, destroyed by *Nebuchadnezzar*, re-edified by *Zerubbabel*, (yet so far short of the first in glory, that those wept to behold it, who had beheld the former: new built or rather sumptuously repaired by *Herod the Great*; and lastly, utterly subverted by *Titus*. The *Jews* assayed to re-

edifice it in the reign of *Adrian*: of whom he slew an infinite number, levelled it with the floor, and threw the rubbish into the Valley of *Jehosaphat*, to make it lesse deep, and the place lesse defenceable; planting in the room thereof a grove which he consecrated unto *Jupiter*. Afterward *Julian* the Apostata, to disprove the prophetic of our Saviour, did licence the *Jews* to rebuild it; furnishing them with money out of his treasury: when lo, a terrible earth-quake shook down what they had begun; and a flame bursting forth, devoured the workmen: reported by *Amianus Marcellinus* a Pagan, and living in those times. But who built this that now standeth, is doubtful. Some doe attribute it to the Christians; others to a Prince of the *Arabians*, (which is confirmed by the Christians of these countreys) and he the *Saracen Omer*, next successor unto *Mahomet*. Seated it is upon Mount *Moria*, in the South-east corner of the City, without doubt, in the very place where *Solomon* stood: the more eminent building consisting of an eight square round of a blewish stone, adorned with adjoining pillars, and tarrafed above. In the midst of the shielving roof, another upright asphire; though lesse by far, yet the same in form and substance with the former; being covered over with a Cupule of lead. To the West of this a long building ad-joyneth, like the body of a Church; compassed above, and no higher then the under tarrafs of the other, but like it in colour. Now the Court (the same with that of the old Temple) is just four square every way, about a flights shoot over. In the East-wall, which is also a wall to the City, stands the golden gate (so called) in that it was gilded which belonged onely to the Temple, through which our Saviour passed in triumph. It is said that the Emperour *Heraclius* returning from his *Persian* victory, attempted to have entred thereat in all his glory: but was miraculously prohibited, untill he had put off all his Princely ornaments, in a simple habit bearing that part of the Crosse of Christ on his shoulders, which he had recovered from the *Persians*. This Gate is now rammed up by the *Turks*, to prevent as, some say, a prophetic: which is that the City should be there entred by the Christians. A part of the South-side is also enclosed with the wall of the City. The rest not inferior in strength, is environed with a deep trench hewn into the rock: (though now much choaked) hereto-fore inhabited in the bottome like a street. In the midst of this outcourt, there is another; wherein the aforesaid Mosque doth stand, raised some two yards above the out-court; and garnished: on the sides with little turrets, thorow which it is ascended; all paved with white marble (the spoil of Christian Churches) where the *Mahometians*, as well as within, do perform their particular orisons. Sundry low buildings there are adjoining to the wall of the out-court: as I suppose, the habitation of their *Santons*. In the South-east corner and a little in the out-wall, there is a hand-some Temple covered with lead: by the Christians called, The Church of the Purification of the Virgin: now also a Mosque. *Godfrey of Bullen*: with the rest of the City took this place by assault; and slew within the circuit thereof ten thousand *Saracens*. By him then was it made a Cathedral Church: who erected lodgings about it for the Patriarch and his Canons. Into this there are now but two entrances: that on the West, and this gate over the head of the poole *Bethesda*, (called of old the Horse-gate, for that here they left their horses, it being not lawful to ride any further) resembling the gate of a City. One thing by the way may be noted: that whereas our Churches turn to the East, the Temple of *Solomon* regarded the West: perhaps in respect of Mount *Calvary*.

Re-passing the afore-said bridge, (seeing we might proceed no farther) on the North-side of the street that stretcheth to the West, now in a remote corner, stood the house of *Joachim*; where the goodly Church was built to the honour of *S. Anna*, with a Monastery adjoining: of vvhich some part yet remaineth, but polluted with the *Mahometan* superstition. Turning back we took up the said street to the West; not far on vvard, at the left hand stood the palace of *Pilate*, vvithout all question the Castle of *Antonia*, neer adjoining to the vvall of the Temple, vvhere now the *Sanziack* hath his residence; deprived of those lofty towvers, and scarce appearing above the vwalls that confine it. On the right hand, at the far end of a street that pointeth to the North, stood the stately mansion of *Herod*: of vvich some signes there are left, that vvittnesse a perished excellency. Now at the West-corner of that of *Pilates*, vvhere the vvall for a space doth turn to the South, there are a pair of high stairs vvich lead to the place of Justice, and throne of the *Romane* President, vvhere the Saviour of the vvorld vv as by the vvorld condemned. The stairs that they say, then vv ere, called *Scala Sancta*, I have seen

at

at *Rome* neer *Saint Johns* in the *Lateran*; translated thither by *Constantine*. Three pair there are in one front, divided but by walls: the middle-most those; being of white marble, and eighteen in number; ascended and worn by the knees of the suppliant, who descend by the other. At the top there is a little Chappell called *Sanctum Sanctorum*, where they never say masse: and upon this occasion: A holy Father in the room adjoining; having consumed most part of the night in his devotions; is said, an hour before the dawning, to have seen a procession of Angels passe by him, some linging, and others perhaps that had work voices; bearing torches: amongst whom was *S. Peter* with the Eucharist; who executed there his Pontifical function; and that done returned. This rumoured the day following about the City, numbers of people flockt thither; who found the roome all to be dropt with torches in confirmation of this relation. Whereupon decreed it was, that not any (as not worthy) should say Masse on that Altar. Now the way between the place of those stairs and Mount *Calvary*, is called the Dolorous way: along which our Saviour was led to his Passion: in which they say, (and shew where) that he thrice fell under the weight of his Crosse. And a little beyond



- A. The gate of *Saint Steven*.
- B. The gate that opens into the court of the Temple.
- C. The Mosque, where once stood the temple of *Solomon*.
- D. The Poole *Bethesda*.
- E. The Church of *S. Anna*.
- F. where the Palace of *Pilate* stood.
- G. where the Court of *Herod*.
- H. VVhere the holy *Sairs*.
- I. *Pilates* arch.
- K. The Church of the swooning of the blessed Virgin.
- L. VVhere they met with *Simon* of *Cyrene*.
- M. VVhere *Christ* said, weep not for me you daughters of *Jerusalem*.
- N. VVhere the house of the rich glutton stood.
- O. VVhere the house of the Pharisee.
- P. where the house of *Veronica*.
- Q. The Gate of Justice.
- R. Mount *Calvary*.

there is an ancient Arch that crosseth the street, and supporteth a ruined gallery: in the East-side a two-arched window, where *Pilate* presented Christ to the people. An hundred paces farther, and on the left hand; there are the reliques of a Church, where they say that the Blessed Virgin stood when her Sonne passed by; and fell into a trance at the sight of that killing spectacle. Sixty six paces beyond (where this street doth meet with that other which leadeth to Port *Ephraim*, now called the gate of *Damascus*) they say, that they met with *Simon* of *Cyrene*, and compelled him to assist our Saviour in the bearing of his burthen. Turning a little on the left hand, they shewed us where the women wept, and he replied; Weep not for me, you daughters of *Jerusalem*, &c. Then turning again on the right; we passed under a little arch;

near

neer which a house ascended by certaine steps; the place where *Veronica* dwelt, who gave our Saviour, as they say, a napkin as he passed by the dore, to cleanse his face from the blood which trickled from his thorn-perf'd brows; and spittle wherewith they had despitefully defiled him: who returned it again enriched with his lively counterfeit; now to be seen at *Rome* upon festi vall dayes, in *S. Peters Church* in the *Vatican*. To which this Hymn was made, and published by Pope *John* the two and twentieth, with a grant of seven yeares indulgency to him that should devoutly utter it to that picture.

Salve sancta facies nostri Redemptoris,
In qua nict species divina splendoris;
Impressa Panikulo nivei candoris.
Dataque Veronice signum ob amoris.

Salve deus seculi, speculum sanctorum
Quod videre cupiunt spiritus celorum.
Nos ab omni macula purga vitiarum
Atque nos consortio iunge beatorum.

Salve vultus Domini, imago beata,
Ex æterno munere mire decorata;
Lumen funde cordibus ex vi tibi data,
Et à nostris sensibus tolle colligata.

Salve robur fidei nostræ Christianæ,
Destitutus hereticos qui sunt mentis vanæ,
Horum auge merum qui te credunt sane,
Illius effugie qui Rex sit ex pane.

Salve nostrum gaudium in hac vita dura,
Labili, & fragili cito peritura.
Nos deduc ad propria ô felix figura,
Ad videndam faciem quæ est Christi pura.

Fronting the far end of this street, an ancient gate which stood in the West-wall of the old City, yet resists the subversions of time: called by *Nehemiah*, The old gate; by the *Isabians*, The Port of *Jebus*, and the gate of Judgement; for that the Elders there fate in Justice: thorow which the condemned were led to execution unto Mount *Calvary*: then two hundred twenty paces without, and a little on the left hand; though now almost in the heart of the City. From hence we ascended the East-side of Mount *Calvary* (eight hundred paces from the palace of *Pilate*) and so descended into the Court of the Temple of the Sepulchre. Right against it are the ruins of lofty buildings, heretofore the alberges of the Knight Hospitallers of *S. Johns*. Turning to the South we were shew'd, where once stood the dwelling of *Zedekens*, in which *James* and *John* were born: heretofore a collegiate Church, but now a Mosque. A little higher we came to the Iron gate, a passage in times past between the upper City, and the neather (which gave way unto *Peter*, conducted by the Angel) built by *Alexander* the Great. Who having taken *Tyrrus*, and the Sea-bordering Cities of *Phœnicia*, and *Palestine*, begirt *Jerusalem* with his Army: when on a sudden the gates were set open, *Iudas* the high Priest issuing forth, clothed in his Pontifical habit, and followed with a long train in white raiments: whom *Alexander* espying, advanced before the rest of the company; and when he drew neer, fell prostrate before him. For it came unto his remembrance how once in *Dio* a City of *Macedon*, consulting with himselfe about his *Asian* enterprize, he had seen in a vision one so apparelled, who bid him boldly proceed, and told him that the God whom he served, would protect his Army, and make him Lord of the *Perisjan* Monarchy. Then hand in hand they entered the City, the High Priest conducting him unto the Temple, where he sacrificed unto God according to the manner of the *Hebrews*: *Iudas* expounding unto him the Prophecies of *Daniel*, which fore-told of his victories. From thence we proceeded unto the house of Saint *Mark*; of which an obscure Church in the custody of the *Sorians* doth retain the memory. And beyond we came to the Church of Saint *James*, standing in the place where hee was beheaded; erected by the *Spaniards*, together with an Hospital, and now posselt by the *Armenians*. This seen, we returned to the Covent.

The day following, we went out (as before) at the port of *Sion*. Turning on the left

left hand along the wall, we were shew'd the place where *Peter* wept, when he had denyed our Saviour; dignified once with a Church, and whereof there now remaineth some part of the foundation. Right against it, there is a postern in the wall, formerly called Port *Esquilina*; at which they bore forth the filth of the City. The foundation of this part of the wall is much more ancient, and much more strong then the rest; consisting of black stones of a mighty size. Not far beyond we crossed the valley of *Iehosaphat*, and mounted the South-end of Mount *Olivet*, by the way of *Bethania*. Having ascended a good height, on the right hand they shew'd us where *Iudas* hanged himselfe (the stump of the *Sicamore*, as they say, not long since extant) being buried in a Grot that adjoyneth. Neerer the top where *Christ* cursed the fig-tree, many there growing at this present. Descending the East-side of the mountain, a little on the left hand, we came to a desolate Chappel,



A. Mount Olivet.

B. Bethphage.

C. The Fountain of the Apostles.

D. Where the house of *Martha* stood.

E. The Bone wherein *Christ* sat.

F. Where the house of *Mary* stood.

G. The Sepulchre of *Lazarus*.

H. The house of *Lazarus*.

I. The house of *Simon* the Leper.

K. The valley of the cursed fig-tree.

L. The way of *Jerusalem*.

M. *Quarantania*.

about which divers ruins: the house heretofore of *Simon* the Leper. From thence we descended into the Castle of *Lazarus* (whereof yet there is something extant) the brother to *Mary* and *Martha*. Close under which lies *Bethania* (two miles from *Jerusalem*) now a tottered Village, inhabited by *Arabians*. In it the vault where *Christ* raised *Lazarus* from death, square and deep, descended into by certain steps. Above are two little Chappels, which have in either of them an Altar: where stood a lately Church erected by Saint *Helena*: and after that an Abbey, Queen *Milsend* the foundresse. A little North of *Bethania*, we came to the ruins of a Monastery, now level with the floor, seated in the place unto which the penitent *Mary* retired from the corrupting vanities of the City. South-ward of this, and not far off, stood the house of *Martha*, honoured likewise with a Temple, and ruined alike equally distant from both, there is a stone, whereon they say that our Saviour sat, when the two sisters intreated him to restore life to their brother now four days buried. The Pilgrim that breaks off a piece thereof stands excommunicated. A little above there is fountain of excellent water, deep sunk into the rock, (by which we refreshed our selves with provision brought with us) called the Fountain of the Apostles. Now we ascended mount *Olivet* again, by another way more inclining to the North, Upon the right hand, and not far from the top, stood *Bethphage*, whose

whose very foundations are now confounded from whence Christ pass unto *Jerusalem* in triumph upon an Asses colt: every *Palm* Sunday by the *Pater-guardian* (utterly imitated).

Here look we back, and for a while survey the high mountaine *Quarantania*, the low plaines of *Jericho*, *Jordan* and the Dead Sea: which we could not go to, by reason of our tardy arrivall, the Pilgrims returning on the selfe same day, that we came unto *Jerusalem*. A journey undertaken but once a yeer in regard of the charge the passengers being then guarded by a *Sheek* of the *Arabians*, to resist the wild *Arabs*; who almost famished on those barren mountains (which they dare not husband for fear of surprisall) rob all that passe, if inferior in strength. Yet paid we towards that conduct two dollars a piece to the *Sauvick*, I have spoken before of the river and lake that devoureth it, as much as here heard, and what I have read, that dissenteth not: the rest being such like stuffe as the former, wherewith I have already tired by self, and afflicted my Reader. I will therefore forbear to deliver a particular report of that three dayes Pilgrimage: onely thus much in generall. *Jordan* runneth wel-nigh thirty miles from *Jerusalem*; the way thither by *Bethania*; made long and trouble some by the steep descents and labyrinthian windings: being to the judgement of the eye, not the fourth that distance. In this the Pilgrims wash themselves, and bring from thence of the water, soveraign (as they say) for sundry diseases. A great way on this side the river, there stands a ruined Temple upon the winding of a crooked channell, forsaken by the stream, (or then not filled but by inundations) where Christ (as they say) was baptized by *John*. On the right hand stood *Jericho*, (a City of fame) and the time of the Christians an Episco-



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| A. where Christ ascended into heaven. | M. where he was taken. |
| B. The Cell of Pelagius. | N. The Conventure of Christs Oratory. |
| C. where Christ spoke of the generall Judgement. | O. Gethsemane. |
| D. Where they say he taught the Lords Prayer. | P. The Sepulchre of the Virgin Mary. |
| E. Where the Apostles made the Creed. | Q. where Judas banged himself. |
| F. Where Christ wept over the City. | R. The Pillar of abelion. |
| G. Where the blessed Virgin reposed. | S. The Bridge that passeth over Cedron. |
| H. Where the Angel said, You men of Galilee, &c. | T. Sepulchres. |
| I. where St. Thomas, as they say, took up the blessed Virgin's girdle. | V. The valley of the cursed fig-tree. |
| K. where the blessed Virgin sate, and beheld the Martyrdom of S. Steven. | X. The way to Bethania. |
| L. where Christ left the three Disciples. | Y. The way to Jerusalem. |
| | Z. The torrent Cedron. |
| | R. The garden of Gethsemane. |

pal See) beautifull in her Palmes, but chiefly proud of her *Balsamm*. A plant then onely thought particular unto *Jury*, which grew most plentifully in this valley, and on the sides of the Western mountains which confine it: being about two cubits high, growing upright, and yearly pruned of her superfluous branches. In the Summer they lanced the rine with a stone, (not to be touched with steel) but not deeper then the inward film; for otherwise it forth-with perished: from whence those fragrant and precious teares did distill, which now are onely brought us from *India*; but they far worse, the rine of greater, the seed exceeding that, but the liquour of greatest known to be right in the curdling of milk, and not staining of garments. Here remained two orchards thereof in the dayes of *Vespasian*; in defence of which, a battell was fought with the *Jews*, that endeavoured to destroy them. Of such repute with the *Romans*, that *Pompey* first, and afterwards *Titus* did present it in their triumphs as an especiall glory: now utterly lost through the barbarous waste, and neglect of the *Mahometans*. Where *Jericho* stood there stand a few poore Cottages inhabited by the *Arabians*. The valley about ten miles over, now producing but a spiny grasse, is bordered on the East with the high *Arabian* mountains, on the West with those of *Jury*. Amongst which, *Quarantania* is the most eminent, being, in that wilderness where Christ for forty days was tempted by the devil: so high, that few dare attempt to ascend to the top; from whence the Tempter shewed him the Kingdomes of the earth, now crowned with a Chappell, which is yet unruined. There is besides in the side an Hermitage; with a Cistern to receive raine water: and another Grot, wherein the Hermites were buried. Here *S. Jerome* (as they say) fulfilled his four years penance.

But now return we to the summit of Mount Olivet, which over-toppeth the neighbouring mountains; whose West-side doth give you a full survey of each particular part of the City: bedeckt with Olives, Almonds, Fig-trees, and heretofore with Palmes: pleasantly rich when husbanded, and now upbraiding the barbarous with his neglected pregnancy. So famous in sacred histories; and so often blest with the presence of Christ, and apparition of Angels. It is not much lesse then a mile in height: stretching from North to South; and having three heads. On the middlemost (and that the highest) there standeth a little Chappell, of an eighth square round, at every corner a pillar, mounted on three degrees; being all



A. The Chappell of Ascension.
B. The Cell of Pelagius.

C. The ruins of the Sennabery.
D. The entrance.

of white marble, and of an elegant structure. Within it is not above twelve foot over: paved with the naturall rock, which beareth the impression of a foot-step: they say, of our Saviours; the last that he set upon earth, when from thence he ascended into heaven. A place in honour inferior unto none: frequented by *Christians*, posselt by *Mahometans*; yet free to both their devotions. Built it was by the mother of *Constantine*, and covered like the Sepulchre, with a sumptuous Temple (whose ruines yet look a-little) together with a Monastery, on the South-side of which, they shewed us the Cel of *Pelagia*: a famous, rich, and beautifull Courtizan of *Anioch*; who converted by the Bishop of *Damascus*, retired hither unknown; and here long-lived in the habite and penury of an Hermite: being not till dead, discovered for a woman. Descending we were shewed by the way, where our Saviour taught them the *Pater Noster*, where he fore-told of the destruction of *Jerusalem*, where the Apostles made the Creed, where he wept over the City, (a paved square now a *Mahometan* Oratory) and such like traditions, not much worthy the mentioning. So crossing the valley by the Sepulchre of the Blessed Virgin, we entred the City at the gate of *S. Stephen*; returning the same way (as the day before) to the Monastery.

Much of the day, and all the night following we spent in the Church of the Sepulchre: they then concluding the ceremonies, and solemnities of that Festivall. The next day we prepared for our departure. We agreed with certaine *Muccermen* (so call they their muliters) of *Aleppo* (who had brought a *Portingall* hither with his Janizary, and Interpreter then newly come from *India*) to carry us unto *Tripoly*, and defray all charges (our diet excepted) for six and twenty dollars a man; and for half so much if we went but to *Acre*: greatly to the displeasure of *Asala* the *Drogman*, that would not undertake our convey under a great summe: who found a time to effect his malice; yet his little paines we rewarded with foure dollars. Caphar and Ass-hire about the country had cost us six Soltanies. We gave money to the Frier-servants; and that not niggardly, considering our light purses and long journey; whereof the *Pater-guardian* particularly enquired; lest their vow of poverty they should covetously infringe (or rather perhaps defraud his desire) by retaining what was given, to their private use! A crime with excommunication punished: yet that lesse feared, if sup-posed then detection. They use to mark the Arms of Pilgrims, with the names of *Iesus*, *Maria*, *Jerusalem*, *Bethlehem*, the *Jerusalem* Croisse, and sundry other characters: done in such manner as hath been declared before. The *Pater-guardian* would needs trust upon us severall



A. *Asala*. B. *Mount Zion*. C. *Sepulchre*. D. *A Mosque*. E. *Silo*.
Certi-

Certificates, which returned him as many *Zachines*. He desired that we would make their poverty known, with the dignity of those sanctified places: as a motive to relieve, and more frequent Pilgrimages.

Leaving behind those friendly *Italians* that accompanied us from *Cairo* (being now also upon their return) on the first of April we departed from *Jerusalem*: in the company of that Apothecary (now Knight of the Sepulchre) and the *Portingall* before-mentioned, together with an *Alman* and a *French-man*: all bound for *Tripoly*. We returned by the way which we strayed from in our coming: lesse difficult to passe; the mountaines more pleasant and fruitfull. Neer the City there are many Sepulchres and places of ruines, here and there dispersed. On the right hand, and in sight, is *Silo*, of a long time a station for the Ark of the Covenant, the highest mountain of *Jury*, which beareth on the top some fragments of a City: North of it, on another, with the remains of that *Rama Sophim* (with more likelihood of truth than the other) which was the habitation of *Samuel*: whose bones are said to have been translated unto *Constantinople*, by the Emperour *Aracadius*. After four miles riding, we descended into the valley of *Teberinth*: famous, though little, for the slaughter of *Goliath*. A bridge here crosseth the Torrent: neer which are the ruines of an ancient Monastery; more worthy the observing for the greatness of the stones, then fineness of the workmanship. Having rid four miles further, they shewed us *Moden*, the ancient seat of the *Maccabees*; towards the North, and seated on the top of an aspiring hill, which yet supporteth the reliques of a City: whereof there hath something been spoken already. Beyond, by the high-way side there is another Monastery, not altogether subverted: of late inhabited by some of the *Franciscans*; who be-set one night by the *Arabs*, and not able to master their terror, quitted it the day following. About a stones cast off, there standeth a Church now desolate; yet retaining the name of the Prophet *Jeremy*. But whether here stood that *Anathoth*, or no, that challengeth his birth, I am ignorant. About three miles further, we passed by a place called *Sereb*: where by certain ruines there standeth a pile like a broken Tower, engraven with *Turkish* characters, upon that side which regardeth the way; erected as they say, by an *Omman* Emperour. Now having for a while descended those mountains that neighbour the champion, we came to the ruines of an ancient building, over-looking the level: yet not lesse excellent in commodious situation, then delicacie of prospect. They call it, The house of the Good thief. Perhaps some Abbey erected in that place; or Castle here built to defend this passage. Upon the right hand there standeth a hand-some Mosque, every way open, and supported with pillars; the roof flat, and charged on the East-end with a Cupolo, heretofore a Christian Chappell. This is ten miles from *Rama*, whither we came that night; and wet as we were, took up our lodgings on the ground in the house of *Sion*: nothing that day betalling, save the violence done us by certain *Saphes*, who took our Wine from us; and payments of Head-money in sundry places, which was unto us neither chargeable nor troublefome.

Not untill noon next day departed we from *Rama*: travelling through a moist fruitfull valley. The first place we passed by was *Lydda*, made famous by *S. Peter*: called after *Diopsolis*; that is the City of *Iupiter*, and destroyed by *Cestius*. Here yet standeth a Christian Temple, built, as they say, by a King of *England* to the honour of *St. George*: a *Cappadocian* by birth, advanced in the wars to the dignity of a *Tribune*; who after became a souldier of Christ and here is said to have suffered Martyrdom under *Dioclesian*. Others say, that there never was such a man, and that the story is no other then an allegory. The Greeks have the custody of this Church; who shew a scull, which they affirm to be *Saint Georges*. In the time of the Christians it was the seat of a suffragan; now hardly a Village. Eight miles from *Rama* stands the Castle of *Angia*, built like a cane, and kept by a small garrison. A little beyond, the *Muccermen* would have staid (which we would not suffer, being then the best time of the day for travel) that they might by night have avoyded the next village, with the payments there due: where we were hardly intreated by the procurement of *Attala*, who holds correspondence with the *Moors* of those quarters. They would not take lesse then four dollars a man (when perhaps as many *Madeins* were but due) and that with much jangling. They sought occasion how to trouble us; beating us off our Mules, because too-looth we did not light to doe homage to a sort of half-clad rascals, pulling the white Shawl from the head of the *Portingall* (whereby he wel hoped to have pass for a *Turk*) his Janizary looking

on. Here detained they us untill two of the clock the next morning, without meat, without sleep, couched on the wet earth, and washed with rain, yet expecting worse; and then suffered us to depart. After a while we entered a goodly forest, full of tall and delightfome trees, intermixed with fruitful and flowry lawnes. Perhaps the earth affordeth not the like; it cannot a more pleasant. Having passed this part of the wood (the rest inclining to the West, and then again extending to the North) we might discover a number of stragling tents; some just in our way, and neer to the skirts of the forest. These were *Sauvies* belonging to the host of *Moras Bassa*, then in the confines of *Persia*. They will take (especially from a Christian) what-soever they like; and kindly they use him if he passe without blows: nor are their Commanders at all times free from their insolencies. To avoid them, we struck out of the way, and crossed the pregnant champion to the foot of the mountains; where for that day we reposd our selves. When it grew dark, we arose; inclining on the left hand, & mingling after it a while with a small Carvan of *Moors*, we were enjoined to silence, and to ride without our hats, lest we should be discovered for Christians. The clouds fell down in streams, and the pitchy night had bereft us of the conduct of our eyes, had not the lightning afforded a terrible light. And when the rain intermitted, the air appeared as if full of sparkles of fire, born to and fro with the wind; by reason of the infinite swarms of flies that doe shine like glow-wormes: to a stranger a strange spectacle. In the next wood wee out-stript that Carvan, where the thievish *Arabs* had made sundry fires; to which our footmen drew neer to listen, that we might passe more securely. An hour after mid-night the skie began to clear: when on the other side of the wood wee fell amongst certain tents of *Spahies*; by whom we past with as little noyse as wee could, secured by their founder sleepings. Not far beyond, thorow a large glade, between two hills we leisurely descended for the space of two hours (a torrent rushing down on the left hand of us:) when not able longer to keep the backs of our Mules: we laid us down in the bottom, under a plump of trees on the far side of a torrent. With the Sunne we arose; and found our selves at the East-end and North-side of Mount Carmel.

Mount Carmel stretcheth from East to West, and hath his uttermost basis walsh with the sea, steepest towards the North, and of an indifferent altitude: rich in Olives and vines when husbanded; and abounding with severall sorts of fruits and herbs, both medicinable and fragrant: though novv much over-grown vvith woods & shrubs of sweet favour. Celebrated it is for the habitation of *Elia*; vvhoose houle vvvas after his death converted into a Synagogue: vvhere Oracles, it is said, vvve given by God called by *Suetonius*, The God *Carmelus*: vvhoose words are these, entreating of *Vespasian*: In *Judea* consulting vvith the Oracle of the God *Carmelus*; the Oracle assured him, that vvhatsoever he under-tooke should be successfull. Where then vvvas nothing more to bee seen then an Altar. From hence proceeded the Order of the Frier *Carmelites*, as successor to the children of the Prophets there left by *Elia*. Who had their beginning in the Desert of *Syria*, in the year 1180; instituted by *Almericus* Bishop of *Antioch*: and said to have received their vvwhite habit from our Lady: vvhom *Albertus* the Patriarch of *Jerusalem* transported: first into *Europe*. There is yet to be seen the remains of their Monastery, vvith a Temple dedicated to the blessed Virgin: under vvvhich a little Chappell or cave, the ancient dwelling of *Elia*. This is inherited by *Achmet*, an *Emir* of the *Arabians*; vvho after the ancient custome of that Nation doth live in tents, even during the Winter: although posselt of sundry convenient houses: vvhoose Signiory stretcheth to the South and along the shore. Within his precinct stand the Castle of the *Peregrines*, upon a cape almost environed vvith the sea, novv called *Tortora*: built by *Raymond* Earle of *Antioch* for their better security; and after fortified by the *Templars*. Ten miles South of this flood that famous *Casarea* (more anciently called, The Tower of *Strato*, of a King of *Arana*, the builder so named; vvho lived in the dayes of *Alexander*) in such sort re-edified by *Herod*, that it little declined in magnificency from the principall Cities of *Asia*; novv levell vvith the floore, the haven lost, and situation abandoned.

We passed the Torrent *Crison*, vvvhich flowveth from the mountains of *Tabar* and *Herman*; and gliding by the North skirts of *Carmel*, dischargeth it selfe into the Sea. *Carmel* is the South bound to the ample valley of *Acre*: bounded on the North by those of *Saron*, on the West it hath the sea, and is inclosed on the East vvith the mountains of *Gabier*. In length about fourteen miles, in breadth about halfe

half as much; the neerer the sea, the more barren. In it there arised two rivolers of living, but pestilent waters drilling from severall marishes. The first is the River of *Belus*, called by *Plinie*, *Pagida*, and *Palus*, and *Badas* by *Simonides*; vvhoose land affordeth matter for glasse, becoming fusible with the heat of the furnace. *Strabo* reports the like of divers places there-about. And *Iosephus* speaking of this declareth that adjoining thereunto, there is a pit an hundred cubits in circuit, covered with sand like grasse; and when carried away (for there vvith they accustomed to ballance their ships) it forth vvith filled again; born thither by vvinds from places ad-jacent: and moreover, that vvhat-soever minerrall vvvas contained therein, converted into glasse; and glasse there laid, again into sand. Neer to this pit stood the Sepulchre of *Memnon* the son of *Typhonus* (vvho vvvas brother unto *Priamus*, and reigned in *Susa* a City of *Persia*, by him founded;) his mother vvvas called *Cissia*, (though fained to have been begotten on *Aurora* in regard that he reigned in the East; and perhaps a custome then in use to reward the most excellent, with repute of immortal parentage: so *Sarpedon* vvvas said to be the son of *Jupiter*, *Eneas* of *Venus*, and *Achilles* of *Thetis*) vvho had extendeth his conquests to the uttermost parts of *Ethiopia*, before he came to the wars of *Troy*; vvhere slain by *Achilles*, *Aurora* is tained to have made this intercession for him unto *Jupiter*.

*Rob'd of my Memnon, vvho brave armes in vain
Bore for his unkle; by Achilles slain
In his youths flower (so vvould you Gods) came I,
O chief of Powers, a mothers anguish, by
Some honour given him lessen: death vvith fame
Re-comfort. Jove assents. When greedy flame
Devour'd the funerrall pile, and curled fumes
Day over-cast: as vvhen bright Sol assumes
From streams thick vapours, nor is seen below,
The flying dying sparkles joyntly grow
Into one body. Colour, form, life spring
To it from fire, vvvhich levity doth vvving.*

*Memnonis orba mei venio qui fortia frustra
Pro patris tulit arma suo, primique sub annis
Occidit à fortis, sic dii voluisti, Achille.
Da precor huic aliquem solatia motus honorem,
Sanne Deum rector, maternae vulnera leni.
Jupiter annuat, cum Memnonis ardua alto
Corruit igne rogos, nigrigue volutina fumi,
Inferere diem: veluti cum flumina natus
Exhalant nebulas, nec fol admittitur infria,
Alta favilla volat, glomeratque corpus in unum
Densatur, faciemque capis, fumique colorem
Atque animum ex igni levitas sua praeiuvat alas.*

Ovid, Met. l. 13.

A fiction invented by flatterers to insinuate into the favour of greatness; strengthening that opinion in the vulgar, by some illusion or other.

Having rid seven or eight miles along the skirts of the hills, we crossed the valley, and anon that other rivoler a little above vvhere it falleth into the rode of *Acre*; Where to our comfort we elpy'd the ship that brought us to *Alexandria*, vvith another of *London*, called the *Elizabeth Comfort*. When entering the town we were kindly entertained by our countrymen. Here staid we; the rest of our company proceeded unto *Tripoly*: this being the mid-way between it and *Jerusalem*. But our *Muccerman* vvould not rest satisfied vvith half of his hire, according to our compact; vvhom we were glad to be rid of for twenty dollars a man: our oathes being bootlesse against a True Believer; for so they do term themselves.

This City vvvas called *Ace* at the first: a refuge for the *Persians* in their *Egyptian* warres: then *Ptolemais* of *Ptolemy* King of *Egypt*; Colonia *Claudia* of *Claudius Caesar*; vvho here planted a Colony: afterward *Acon*; and now *Acre*. Seated on a levell, in form of a triangular shield: on two sides walsh vvith the sea; the third regarding the champion. The carkasse shews that the body hath bin strong: double immured, fortified vvith the bulwarks and towers; to each wall a ditch, lined vvith stone, and under those divers secret posterns. You vvould think by the ruins that the City rather consisted vvholly of divers conjoyning Castles, then any vvay mixed vvith private dvvellings: vvvhich vvittnesse a notable defence, & an un-equall assault; or that the rage of the Conquerors extended beyond conquest: the huge vvalls and arches turned topsie turvey, and lying like rocks upon the foundation. On the South-side lies the haven, no better then a bay; open to the West, North-west, and South-west vvinds: the bottome stony and ill for their cables. When posselt by the Christians, it vvvas an *Episcopall* See, and under the Metropolitan of *Tyru*. It vvvas taken from them by *Omur* the *Saracen*: and recovered by *Baldwin* at the first assisted by the *Geneses* vvith threecore and ten gallies: vvho had for their labour the third part of the revenue arising out of the haven; vvvhich dvvellings and other immunities assigned them: *Saladine* made it stoop again to the *Mohometan* yoke: again delivered in the third yeers feige, by our *Richard* the first, and

Philip the French King. There are the ruins of a place, which yet doth acknowledge King *Richard* for the founder: confirmed likewise by the passant *Lion*. An hundred yeers after it remained with the Christians; and was the last receptacle in the holy Land, for the Knight *Hospitallers* of *S. Johns* of *Jerusalem*, called thereupon *S. John de Acre*; to whom a goodly Temple neer the South-side of the City was consecrated, which now over-toppeth the rest of the ruins. In a vault thereof a masse of treasure was hid by the Knights of the Order, which being made known from time to time unto their successors, was fetcht from hence about forty yeers hence by the galleies of *Mali*; the inhabitants abandoning the town upon their landing. In the 1201 besieged by an hundred and fifty thousand *Mahometans*, *Acre* received an utter subversion: which the *Mamlucks* after in some fort repaired, & lost it at last with their name and Empire unto the *Turkish Selymans*. It is now under the *Sanziack* of *Saphet*; and usurped with the rest of that Province, by the *Emir* of *Sidon*. In the town there are not above two or three hundred Inhabitants, who dwell here and there in the patcht up ruins, only a new Mosque they have, and a strong square Cane (built where once was the Arsenall for galleies) in which the Franck-Merchants securely dispose of themselves & their commodities. Who for the most part bring hither ready moneys. (*Dutch* dollars being as generally thorowout *Jury* and *Phœnicia*, equivalent with royalls of 8 ell-where lesse by ten assen) fraughting their ships with corons that grow abundantly in the country adjoining. Here have they a *Cadee*; the principall officer. The *English* are much respected by the principall *Moors*: inasmuch as I have seen the striker stricken by his fellow: a rare example amongst the *Mahometans*. Which I rather attribute to their policy then humanity; left by their quitting of the place they should bee deprived of their profit; they being the onely men that doe maintain their trading. Here wrastle they in breeches of oiled leather, close to their thighs: their bodies naked and anointed according to the ancient use, derived, as it should seem by *Virgil*, from the *Trojans*;

Exercet patrias oculos labente palestina
Nudati secui
Virg. Æn.

Disrob'd they wrastle in their countries guise
Which gliding oile —

who rather fall by consent than by sleight or violence. The Inhabitants do nightly house their goats and sheep for fear of the *Jaccals* (in my opinion no other then *Foxes*) whereof an infinite number do lurk in the obscure vault, and reedy marshes adjoining to the brook: the brook it self abounding with *Tortresses*.

Four dayes we stayed at *Acre* in which time we vainly expected the leaseure of the merchants to have accompanied us to *Nazareth*; distant from hence about fifteen miles; who goe by one way-and return by another, for fear of the *Arabs*. Now a small village of *Galilee*: seated in a little vale between two hills: where are the remains of a goodly Temple (once the chair of an Archbishop) erected over the house of the Blessed Virgin: whereof there is yet one room to be seen, partly hewn out of the living rock; amongst those Christians of great veneration. But the *Romanists* relate, that the room wherein she was borne, was borne by the Angels (at such time as the Country was universally possessed by the Infidels) over Seas and shores to a City of *Ilyria*. But when those people grew niggardly in their offerings, it was rapt from thence, and set in the woods of *Picenum*, within the possessions of a noble Lady named *Lauressa*; frequented by infinite numbers of Pilgrims: When many muchcarrying by the ambulation of thieves, who lurked in the woods adjoining, the blessed Virgin commanded the Angels to remove it unto a certain mountain belonging unto two brethren, where they got much riches and sumptuous apparell by the benevolence of her Votaries, and her charitable miracles. By which means the two brethren grew also rich; and with-all dissentions about the division of their purchases. Whereupon it was once more transported by those winged porters, and set in the place where as now it standeth: neer to the *Adriatick* Sea, and not far from *Ancona*; yet retaining the name of *Lauressa*. Who can but wonder at the fautors of these wonders; amongst whom *Miscians* none of the least learned.

O cœli dilecta domus! o post que beati,
Vos ne per ziberos juget a nobis oras
Aligum, mandante Deo, vixere man-
pli?
Hic virgo genitrix Deum, genitricis al-
vo
Prodit, & blandi, nuptiis vagitibus auras?

O house below'd of heaven! O happy post!
By winged Minstrels, thorow skies from coasts
Of Jnda brought, Jehovah bidding! Here
Was that blest Virgin born that God did bear!

Here,

Here, a maid pure, in truth and praise a repulse;
Her holy womb sweld with that saving fruit.
He who all made, th' etern and onely Sonne;
To Father equal; who to Man un-done,
Brought hope, and life from heav'n: there (little) play'd,
And kiss his mother, in him happy made.

Hic quoque virginis seivata laude pudoris
Sancta salustifero tumuerunt viscera ætæ.
Ille opifex cunctorum, illa æterno unica proles
Æqua patri, ille homini primæva ab origine lapsa
Spem cœlo vitæque ferens hac lussit in aula
Parvulus, & sanctæ blande obtulit oscula matri.

In which is her Image (made as they say, by *S. Luke*) of the hue (though a Jew) of a *Blackamore*. This conclave hath a cover of marble; yet not touched by the same; included within a magnificent Temple, adorned with armors and trophies, & be-set within statues and tables representing her miraculous cures and protections, where-of the afore-said votary.

Lo, all the Church with sables hung, confesse
Thy saving aid to wretched mans distress.
This is from bowle-torturing feverish kid,
Beholding thee in soul. The setting kid,
Sad Hyads, he safe sees: when deaf Seas rose
Storm-beat; by the jet on the long'd-for shore.
He upon whom a wrongfull doom hath past,
Now death expecting in dark dungeon cast:
The wrong by thee reveal'd, reviews his wife,
His sons, and parents, with a new-given life.

Certe equidem tota pendentes æde tabellas
Aspicio, quæ te miseris præsto esse loquuntur
Hic te animo spectans torrem viscera viscera febrem
Depulit: ille Hyadas tristes Hædumque cadentem
Spectavit tuus; ventribus aquora ventis,
Et duce te patrias enavit salvas ad oras.
Criminis ille reus falsi, sub jud. ce duro.
Dum mortem expectat, tenebroso in carcere clausus.
Munere Diva tuo, detecta fraude revisit,
Uxorem & natos, exoptatumque parentem!

And well hath been paid for her labour: her territories large, her jewels inestimable; her apparell much more then princely, both in cost and variety; her coffers full: of whom though the Pope be a yearly borrower, yet are they doubly replenished by the first & latter spring-tides of devotions. Now at *Nazareth* no Christian is suffered to dwell by the *Moors* that inhabit it. Most of the old City seemeth to have stood upon the hill that adjoyneth; which bears the decays of divers other Churches. *Nazareth* gave the name of *Nazaretans* unto Christians; called here corruptly *Nestranes* at this present.

Upon the eighth of April we went a-bord the *Trinity*; and hoisted sails for *Sidon*; the winds favourable, and the seas compoled: but anon they began to wrangle, and we to suffer. Spouts of water were seen to fall against the promontory of *Carmel*. The tempest increased with the night; and did what it could to make a night of the day that ensued. I then thought with application, of that description of the Poets,

The bitter storm augments: the wild winds wage
War from all parts; joye with the seas rage.
The sad clouds sink in showers: you would have thought
That high swolne seas even unto heaven had wrought,
And heaven to seas descended. No star shewn;
Blind night in darkness, tempests; and her own
Dread terrors lost: yet these dire lightning turns
To more fear'd light: the sea with lightning burns.

Aspera crescit hyems, omnique ex parte feroces
Bella gerunt venti tretaque indignancia miscent.
Ecce cadunt largi resolutis nubibus imbres,
Inque fretum credas totum descendere cœlum,
Inque plagas cœli tumefactum scindere pontum.
— caret ignibus æther.
Cæcæque nox premittit tenebris hyemique fuligine
Difficunt tamen has præbenquet micantia lumina
Fulmina, fulminibus ardescunt ignibus undæ.
Ovid. Met. 11.

But the distemperature and horror is more then the danger, where mariners be *English*: who are the absolutest under heaven in their provellion; and are by forainers compared unto fishes. About four of the clock: we came before *Sidon*: the ship not able to attain to the harborage of the rock, which is environed by the sea, and the onely protection of that rode for ships of good burthen. But some of us were so sick; that we desired to be set ashore in the skiffe, a long mile distant (which was performed, but not without perill.)

Phœnicia is a Province of *Syria*, interposing the sea and *Galilee*, stretching North and South from the river *Valanus*, to the Castle of the *Peregrines*; which is on the farre side of the mount *Carmel*.

Phoenix did give it a land a lasting name.

Et qui longa dedit terris cognomina Phœnix,
Sic. Ital. 1. 1.

Brother unto *Cadmus*, and the fifth from *Jupiter*. His great grand-father was *Epa- phus*, his grand-father *Belus Prifcus*, (reputed a God, and honoured with Tem- ples; called *Bel* by the *Assyrians*, and *Baal* by the *Hebrewes*) his father *Agenor*. *Belus* the leſſe called alſo *Meſtres*, was ſonne unto *Phœnix*, King of *Phœnicia* by deſcent, and of *Cyprus* by conqueſt. He had iſſue, *Pygmalion* and *Dido*; who well revenged of her brother for the death of her husband, fled unto the confines of *Lybia*, and there erected the City of *Carthage*. The *Carthaginians* names, as *Hannibal*, *Aſdrubal*, *Anna*, &c. did ſhew that they hath their original from hence. But the comming thither of *Æneas*, and cauſe of her death, is held by divers no other then a fiction. For *Applan* (in his credit may ballance, with *Virgils*) reports that *Carthage* was built full fifty yeeres before *Troy* was deſtroyed. And *Auſonius* upon her picture:

Ille ego ſum Dido vultu, quàm conſpicias hoſpes,
Aſtimulata modis, pulchraque miſericis,
Talīs eram; fed non Maro quàm mihi finxit erat mens:
Vita nec inceſſis læta cupidinitibus,
Namque nec *Æneas* vixit me Troius unquam,
Nec *Lybiam* advenit claſſibus *Iliacis*.
Sed furias fugiens, atque arma procacia Jarbæ,
Servavi, fateor, morte pudicicium.
Peſtore tranſiſſo caſtos quod pertulit enſes,
Non furor aut læſo crudus amor dolor.
Sic cecidiſſe juvat, vixi ſine vulnere famæ,
Ultā virum, poſitis mœnibus optetii.

*I Dido, whom this table doth impart,
Of paſſing beauty drawn by happy art;
Such was when living: not of ſuch a mind,
As *Maro* ſain'd, to ſurſome luſts inclin'd.
Me *Troy*: *Æneas* never ſaw: nor bore
The *Lian* ſhips unto the *Lybian* ſhore,
But flying ovi-rage, and *Jarbas*; I
By death ſecur'd my beſieg'd chaſtity.
Thou ſtruck the chaſte ſteel through my coſtly breaſt
Nor rage, nor injur'd Love, with grief oppreſt.
So, pleas'd, I fell: liv'd un-deſam'd, (belov'd)
Reveng'd my husband, built a City, dy'd,*

Phœnicia is ſaid by others to be named of a Date, which is call *Phœnix* in the *Ægyptian* tongue: the abundance growing in that part of *Egypt*, having given a name to this people, who were formerly *Ægyptians*.

— Hi rubro gurgite quondam
Mutare dumno, primi que per æquora veti,
Luſtrare ſalum, primi docuere carinis
Ferre cavis orbis commercia: ſydera primi,
Servare poli:
Dionyl.

*The earſt from the red Gulph remov'd: who durſt
On ſea by new-found wayes adventure firſt:
Firſt, taught to franſge ſhips with chang'd merchandize:
Firſt, ſtars obſerv'd in the charactred ſkies.*

together with *Arithmetick* and *Letters*,

Phœnices primi (ſamæ ſi creditur) auſi
Manſuram rudibus vocem ſignare figuris.
Nondum ſummeus *Memphis* contexere *Byblos*
Noverat: & ſaxis tantum volucreſque feræque,
Sculpeaque ſervabant magica animalia lingua.
Lucan. 1.3.

*Phœnicians firſt impreſt (if ſame be true)
The firſt voice in rude figures. Memphis knew
Not yet how ſtream-lov'd *Byblus* to prepare;
But birds and beaſts, carv'd out in ſtone, declare
Their hieroglyphick wiſdomes:*

which letters *Cadmus*, baniſhed by his Father (the builder of *Thebes* in *Boëtia*, by him perhaps ſo called of *Ægyptian Thebes*) did communicate to the *Grecians*. To them alſo ſome attribute the invention of Poetry: an Art by art not to be attained: which giveth admirable fame and memory to the deſerver, and inflameth the noble mind with a virtuous emulation. The chiefe ſea-bordering Cities of *Phœnicia* are *Tripolis*, *Byblus*, *Berytus*, *Sidon*, *Tyrus*, and *Ptolemais* now call'd *Acre*.

Tripolis is ſo called, becauſe it was joyntly built by *Tyrus*, *Sidon*, and *Aradus*. It is ſeated under *Libanus*, and commanded by a well-furniſhed Citadell, manned with two hundred Janizaries. Before it there is an ill-neighboring banke of ſand, which groweth daily both in greatneſſe and neerneſſe: by which they have a prophetic, that it ſhall in proceſſe of time be devoured. The Town and Territories are governed by a Baſſa. Two miles off, and Weſt from it, is the haven; made by a round piece of land adjoining to the maine by an Iſthmos: the mouth thereof regarding the North. On each ſide there is a bulwarke; kept by an hundred Janizaries, and planted with Ordnance to defend the entrance. Hither of late the *Grand Signior* hath removed the Seal, which was before at *Alexandria*: A Town in the thirtheſt extents of the Straights, beyond the river *Orontes*; moſt contagiously ſeated by reaſon of the mariſhes and loſſie bordering mountaines (towards the North being a part of *Taurus*) which deprive it of the rarifying Sun for no ſmall

part

part of the day: in ſomuch that not many forreiners eſcape that there linger any ſeaſon; who get not aſhore before the Sun be high-mounted, and returne again ere to low-declining. Notwithſtanding the Merchants do offer great ſummes of money to have it reſtored unto that place, as more convenient for their traffick with *Aleppo* the principall Mart of that place of *Aſia* for ſilks and ſundry other commodities) from thence but three days journey, being eight from *Tripolis*: which the *Turk* will not yet aſſent to, for that divers ſhips have been taken out of that roade by Pirates; there being no forts for protection, nor no fit place to erect them on. A thing uſual it is between *Tripolis* and *Aleppo*, as between *Aleppo* and *Babylon*, to make tame Doves the ſpeedy tranſporters of their letters; which they wrap about their legs like jeſſes; trained thereunto at ſuch time as they have young ones, by bearing them from them in open cages. A fowle of notable memory. Nor is it a modern invention: For we read that *Thamroſthomes* by a Pigeon ſtained with purple, gave notice of his victory at the *Olympian* games; the ſelf ſame day to his father in *Ægina*. By which means alſo the *Conſull Titus* held intelligence with *Decimus Brutus* beſieged in *Mutina*. The like perhaps is meant by the Poet, when he ſaith,

*As if from parts removed far, from ſome
A ſwift Letter ſwiftly wing'd ſhould come.*

— Tanquam è diverſis partibus orbis
Anxia p. xcipiti veniſſet Epitola penna.
Juv. Sat. 4.

When the Chriſtians beſieged *Acre*, *Saladine* ſent out one of theſe winged Scours to confirm the courages of the beſieged, with promiſe of a ſpeedy relief: when, I know not by what chance or policy, intercepted, and furniſhed with a contrary meſſage, it occasioned a ſudden ſurrender.

Byblis was the royall ſeat of *Cynarus* (who was alſo King of *Cyprus*) the father of *Adonis* ſlain by a Bore: deified; and yearly deplored by the *Syrian* in the moneth of June, they then whipping themſelves with univerſal lamentation. Which done, upon one day they ſacrificed unto his ſoul, as if dead: affirming on the next, that he lived, and was aſcended into heaven. For tainted it is, that *Venus* made an agreement with *Proſerpina*, that for fix moneths of the yeare he ſhould be preſent with either: alluding unto corn, which for ſo long is buried under the earth, and for the reſt of the yeare embraced by the temperate aire, vvith which is *Venus*. But in the generall allegory, *Adonis* is ſaid to be the Sunne, the Bore the Winter, vvhereby his heat is extinguished; vvhen deſolate *Venus* (the Earth doth mourn) for his abſence: re-created again by his approach and pro-creative virtue. Aloſt, and not farre from the ſea, ſtood his celebrated Temple: The City vvvas firſt call'd *Hevea* of *Hevens* ſixth ſonne unto *Canaan*. In the time of the Chriſtians it vvvas an Epicoſall See: novv a place of no reputation. Three miles on this ſide runs the river of *Adonis*, vvwhich is ſaid by *Lucian* to have ſtreamed blood upon that ſolemnized day of his obſequies. At this day it is call'd *Canus*; as they there report, of a Dog of ſtone (that novv lies vvith his heeles upwards in the bottoſme of the channell) vvwhich by ſtrange magical motions and ſounds, fore-ſhevved the alterna- te fate of that country. This was the Northern confines of the Kingdome and Patriarchy of *Jeruſalem*.

Berytus was ſo call'd of the Idoll *Berith*, but originally *Geris* of *Gergaſus* fifth ſon unto *Canaan*. It was ſubverted by *Tyrion*, and re-edified by the *Romans* that there planted a Colony, and call'd it *Julia Felix*: who by the bounty of *Auguſtus* were endued with the privileges of Citizens of *Rome*. *Agrippa* there placed two legions; by whom and his predeceſſor *Herod*, it was greatly adorned as after with Chriſtian Churches; and the See of a Biſhop; being under the Metropolitan of *Tyrus*. With the reſt, it hath loſt his beauty, but not his being; now ſtored vvith Merchandize, and much frequented by foreiners.

But now returne we to *Sidon*, the moſt ancient City of *Phœnicia*; built, as ſome write, by *Sida* the daughter of *Blus*; according to others, by *Sidon* the firſt-born of *Canaan*. Some doe attribute the building thereof to the *Phœnicians*; who call'd it *Sidon*, in regard of the plenty of fiſh vvwhich frequented thoſe coaſts, for *Sidon* ſignifieth fiſh in their language. In ſame it contendeth vvith *Tyrus*, but exceedeth it in antiquity, and is more celebrated by the Ancient. The ſeat thereof is healthfull, pleaſant and profitable: on the one ſide walled vvith the ſea, on the other ſide vvith the fruitfull mountaines that lie before *Libanus*: from whence fall many ſprings, vvhere vvith they over-flow their delicate orchards, (vvwhich abound vvith all variety

of.

of excellent fruits) and when they list exclude them. The making of Crystal glasses was here first invented: made of the fore-said sand, brought hither before it would become fusible. Amongst others right famous, *Sidon* is honoured with the birth of *Boetius*, and was an Episcopall See, depending on the Archbishoprick of *Tyrrus*. But this once ample City still suffering with the often changes of those countries, is at this day contracted into narrow limits; and onely shews the foundations of her greatnesse; lying East-ward of this that standeth, and over-shadowed with olives. There is nothing left of antiquity, but the supposed Sepulchre of the Patriarch *Zebulon*, included within a little Chappell amongst those ruines; and held (especially by the *Jews*) in great veneration. The town now being, is not worth our description; the walls neither fair nor of force; the haven decayed, when at best but serving for galleys. At the end of the Peir stands a paltry block-house, furnished with suitable artillery. The Mosque, the Bannia, and Cane for Merchants, the only buildings of note.

The inhabitants are of sundry Nations and Religions: governed by a succession of Princes, whom they call *Emers*; descended, as they say, from the *Druseis*; the remainder of those *French* men which where brought into these parts by *Godfrey of Bullen*, who driven into the mountains above, and defending themselves by the advantage of the place, could never be utterly destroyed by the *Saracens*. At length they afforded them peace, and liberty of Religion; conditionally that they wore the white Turbants, and paid such duties as the naturall subject. But in traſ of time they fell from the knowledge of Christ: nor thoroughly embracing the other, are indeed of neither. As for this *Emer*, he was never known to pray, nor ever seen in a Mosque. His name is *Faccardine*; small of stature, but great in courage and achievements: about the age of forty; subtil as a fox, and not a little inclining to the Tyrant. He never commenceth battell, nor executeth any notable design, without the consent of his mother.

*Illa magas artes Æ: æque ca:mina novit,
Inque caput liquidas at: recurvat aquas.
Scit bene quid gramen, quid torto confita ron bo
Licia, quid valeat virtus amantis equæ.
Cum voluit toto glomerantur nubila celo:
Cum voluit puro fulget in orbis dies,
Sanguine, si qua fides stillantia fydere vidi,
Purpureus Lunæ sanguine vultus erat.
Hanc ego nocturnas vivum volitare per umbras
Suspicio, & pluma corpus agile regi.
Evocat antiquos proavos at avosque sepulchris,
Et solidam longo crimine fixum humum.*
Ovid. Am. l. i. E. 8.

*Skill'd in black Arts, she makes streams back-ward run
The virtues knows of weeds; of laces spun
On wheels; and poison of lust-firing mare.
Fair dayes makes cloudy, and the cloudy fair:
Stars to drop bloud; the Moon look blondly;
And plumb'd (alive) doth through night shadows fly.
The dead calls from their graves to further harms:
And cleaves the solid earth with her long charms.*

To this towne he hath added a kingly Signiory: what by his sword, and what by his stratagems. When *Morat Bassa* (now principall *Vizier*) came first to his government of *Damasco*, he made him his by his free entertainment & bounty; which hath converted to his no small advantage: of whom he made use in his contention with *Frecke the Emer of Balbec*, by his authority strangled. After that he pickt a quarrell with *Joseph Emer of Tripoly*, and dispossest him of *Barut*, with the territories belonging thereunto; together with *Gazar* about twelve miles beyond it, a place by situation invincible. This *Joseph* hated of his people for his excessive tyranny, got to be made *Sedar* of *Damasco* (which is General of the Souldiery) and by that power intended a revenge. But in the mean-season *Faccardine* sackt *Tripoly* it self, & forced the *Emer* to flee in a *Venetian* ship unto *Cyrrus*, where again he imbarqued in a *French-man* and landeth at the Castle of *Peregrines*; and there by *Achmet the Arabian* (formerly mentioned) entertained, he repaired to *Damasco*, entred on his charge, converting his whole strength upon the *Sidonians*, now in the field, and joyn'd with *Ali Bassa* his confederate. In a plain some eight miles thort of *Damasco*, the armies met; the *Damascens* are foiled, and pursued to the gates of the City: the conquerors lodge in the suburbs; who are removed by the force of and hundred and fifty thousand *Sulhanies*. This battle was fought about the midst of November, in the year of our Lord 1604. Three months after, a peace is concluded amongst them. But the summer following, *Morat* the great *Vizier* having over-thrown *Ali Bassa* of *Aleppo*, that valiant Rebel (who in three main battels withstood his whole forces; having set up an order of *Sedgemen* in opposition of the *Tamizaries*) they fought by manifold complaints to incense him against the *Emer* of *Sidon*, as confederate with the traitor; which they urged with gifts, received and lost: for the old *Bassa* mindful of the friendly offices done him by the

the *Emer*, (corrupted also, as is thought, with great sums of money) not onely not molested, but declareth him a good subject. Having till of late held good correspondence with the City and Garrison of *Damasco*, they hap made him *Sanziack* of *Sapher*. Now when according to the government of *Turkie*, which once in two or three yeers doth use to remove the governours of Cities and Provinces; and that another was sent by the *Damascens* to succeed him, he refused to resign it; notwithstanding tending to the *Tesadar* or Treasurer, the revenue of that *Sanziackery*. This was the first occasion of their quarrell. He got from the improvident *Pelants* the Castle of *Elkisse*, which he hath strongly fortified, and made the receptacle of his Treasure: and the Castle of *Banias* from the *Sheek* that ought it, by a wile; which standeth on a hill by it self, and is indeed by nature invincible. For the *Emer* in peaceable manner, pitching his tents not far from the wall, was kindly visited and entertained by the *Sheek*: when desirous to see it, he conducted him up, having not above twenty or thirty in his company, but those privately armed; leaving order that the rest should ascend by two's and by threes: and so surprized it without blood-shed; planting the Inhabitants in other places within his dominions, and strengthening this with a garrison. Out of the rock whereon it is mounted ariseth one of the two heads of *Jordan*. His Signiory stretching from the river of *Canis* (which they call *Celp*) to the foot of Mount *Carmel*. In which the places of principall note are *Gazir*, *Barut*, *Sidon*, *Tyrrus*, *Acce*, *Saffet* (which was *Tyberias*) *Diarr*, *Camar*, *Elkisse*, *Banias*, the two heads of *Jordan*, the lake *Semochonis* (now called *Houle*) and sea of *Tyberias*, with the hot bath adjoining; *Nazareth*, *Cana*, and Mount *Tabor*. *Saffet* is the principall City, in which there abide a number of *Jews*, who affect the place, in that *Jacob* had his being there-about before his going down into *Aggpt*. The *Grand Signior* doth often threaten his subversion; which he puts off with a jest, that he knows that he will not this year trouble him: whose displeasure is not so much provoked by his inchoaching as by the revealed intelligence which he holds with the *Florentine*; whom he suffers to harbour within his haven of *Cyrrus*, (yet excusing it as a place lying waste, and not to be defended) to come ashore for fresh water, buyes of him under-hand his prizes, and furnisheth him with necessaries. But designs of a higher nature have been treated of between them, as is well known to certain Merchants employed in that business. And I am verily perswaded, that if the occasion were laid hold of, and freely pursued by Christians, it would terribly shake, if not utterly confound the *Ottoman* Empire. It is said for a certainty, that the *Turk* will turn his whole forces upon him the next Summer: and therefore more willingly condescends to a peace with the *Persian*. But the *Emer* is not much terrified with the rumour (although he seeks to divert the tempest by continuance of gifts, the favour of his friends, and professed integrity;) for he not a little presumeth of his invincible Forts, well stored for a long warre; and advantage of the mountains: having besides forty thousand expert soldiers in continuall pay; part of them *Moor*s, and part of them Christians: and if the worst should fall out, hath the sea to friend, and the *Florentine*. And in such an exigent, intendeth, as is thought, to make for Christendome, and there to purchase some Signiory: for the opinion is, that he hath a masse of treasure, gathered by wiles and extortions, as well from the Subject, as from the forainer. He hath coyned of late a number of counterfeit Dutch dollars, which he thrusteth away in payments, and offers in exchange to the Merchants: so that no new Dutch dollars, though never so good, will now go current in *Sidon*. He hath the fifth part of the increase of all things. The *Christians* of *Jews* do pay for their heads two dollars a-piece yearly: and head money he hath for all the Cattell within his dominions. A severe Justice: re-edifies ruinous, and re-plants depopulated places, too strong for his neighbours, and able to maintain a defensive warre with the *Turk*: but that it is to be suspected that his people would fall from him in regard of his tyranny. Now as for the Merchants, who are for the most part English) they are entertained with all courtesie and freedom: they may travell without danger with their purses in their hands, paying for custome but three in the hundred. Yet these are but trains to allure them, and disguise his voracity; for if a Factor die, as if the owner and he his heir, he will seize on the goods belonging to his Principals, and seem to doe them a favour in admitting of a redemption under the value: so that they doe but labour for his harvest, and reap for his garners: For such, and such like eatings they generally intend to forsake his Country. The Merchandize appropriate to this place are cottons, and silks, which here

are made in the Mulberry groves, in in-different quantity. Other commodities (which are many and not course) they fetch from *Damasco*; two dayes journey from hence; interposed with the snow-topt mountains of *Antilibanus*: so exceeding cold, that a *Moore* at our being here, returning from thence in the company of an English Merchant, perished by the way; the heat then excessive great in the valleys on the both sides. *Damascus* is seated in a Plain, environed with hills; and watered with the river *Chrysorae*, which descendeth with a great murmur from the mountains; but after a-while having entred the Plain, becometh more gentle; serving the City so abundantly, that few houses are without their fountains: and by little rivolets is let into their orchards; then which the habitable earth affordeth not more delicate for excellency of fruits, and their varieties. Yet is this City subject to both the extremes of weather; rich in trades, and celebrated for excellent Artizans. We where desirous to have seen it, but were advised not to adventure, because of the lawlesse *Spahyes* there then residing in great numbers. The people about *Sidon* are greatly given to the nourishing of cattell, (having notwithstanding not many) inasmuch as Beefe and Veale are seldome here to be had, but when by chance they doe break their legs or otherwise miscarry. They fether them in the Winter (for they cut no grasse) with straw, and the leaves of trees, whereof many doe flourish continually.

Our ship returning to *Alexandria*, and carrying with her two of our fellow Pilgrims; on the five and twentieth of April we returned also towards *Acre* by land, in the company of divers English Merchants: the champion between the Sea and the mountains, fruitfull though narrow; and crosted with many little rivolets. After five miles riding, we came to a small solitary Mosque not far from the sea; erected, as they say, over the widows house that entertained *Eliu*. Close by it are the foundations of *Sarepta*, commended for her wines:

Vina mihi non sunt Gazetica, Chia, Falerna:
Quozque Sareptano palmitis nullo bibas,
Sidonius.

Grazetick, Chian, nor Falernian wine
Have I: drink then of the Sareptan wine.

It was the Seat of a Bishop, and subject unto *Tyrrus*. Right against it, and high mounted on a mountain, there is a hand-some new town now called *Sarapanta*. Beyond on the left hand of the way are a number of caves cut out of the rock: the habitations, as I suppose, of men in the Golden age, and before the foundation of Cities.

— Cum frigida parvas
Præbetet spelunca domos, ignemque laetæque,
Et pecus, & dominos communis clauderet umbra:
Sylvæstrem in ontana thorum cum sterneret uxor
Frondebis & culmo, vicinamque ferarum
Pellibus.
Iuv. Sat. 6.

When cool caves humble dwellings do afford,
The fire, the lar, the castle, with their owner plac'd
All under one shed: when the wife then chaste
(For then un-courty) made her Sylvan bed
Of straw, and leaves, with skins of wild beasts spread,

These are mentioned in the book of *Iosuah*, and called *Mearah* (which is, the caves of the *Sidonians*) and were afterward called the caves of *Tyrrus*. A place then in-expugnable; and maintained by the Christians: untill in the year 1167 it was by the corrupted souldiers delivered to the *Saracens*.

We crossed a little valley divided by the river *Elutherns* (now called *Cafmair*) which derives his original from *Libanus*, and glideth a long with a speedy course thorow a strangely intricate channell: guilty of the death of the Emperour *Fredericke Barbarossa*, who falling from his horse as he pursued the Infidels, and oppressed with the weight of his armour, was downed therein, and buried at *Tyrrus*. On the other side of the valley stands an ancient Cane, whose port doth bear the portraiture of a chalice. Five miles beyond we came to a village seated on a little hill in the midst of a plain: the fame by all likelihood that was formerly called *Palestynus*, or old *Tyrrus*. Forget I must not the custome observed by the Inhabitants hereabout, who retain the old worlds hospitality. Be the passenger Christian or whatsoever, they will house him, prepare him extraordinary fare, and look to his mule, without taking of one Asper. But these precise *Mahometans* will neither eat nor drink with a Christian, onely minister to his wants; and when he hath done, break the earthen dishes wherein he was fed, as defiled. Now thorow this town there passes a ruinous Aqueduct, extending a great way towards the South, and thorow champion, seeming oft to climbe above his beginning, and from hence proceedeth directly West unto *Tyrrus*, which standeth about two miles and a half below it.

Tyrrus

Tyrrus was said to be built by *Tyrrus* the seventh son of *Japhet*; re-edified by *Phoenicia*, made a Colony of the *Sidonians*, and after the *Metropolis* of *Phœnicia*. The City was consecrated to *Hercules*, whose Priest was *Sichem*. The citizens famous for sundry excellencies, and forain plantations. *Carthage* emulous of *Rome*, (who yearly sent thither their Embassadors) *Leontia* and *Utica* do acknowledge them for their founders; together with *Gales*. For, thinking those Straights to be the uttermost bounds of the earth, on *Europe* side they placed that City, and a Temple unto *Hercules*, on the opposite shore, called thereupon the pillars of *Hercules*.

— A people fierce in warre.

— Genus instabile bellos,
Virg. Æn. 1.1.

Nor were their women un-expert in their weapons.

The Tyrian virgins quivers use to bear:
And purple buskins ty'd with ribbands, wear.

Virginitus Tyris mos est gestare Phœnecem,
Purpureoque alae suras vincire cuburno.
Ibid.

Yet branded with a two-fold imputation:

Inconstant Tyrians —
— Tyrians double-tongu'd.

Et Tyrios instabiles —
Lucan. 1.3.
— Tyriusque bilingues,
Virg. Æn. 1.4.

And no marvell, since their principall profession was Merchandize; having elected the site thereof for that purpose. For it stood upon a rocky Island, removed seven hundred paces from the continent: the shape thereof circular, the building lofty by nature, and impregnablely fortified: sovereign of the seas, & chief for commerce thorowout the whole Universe: whose glory is described by *Ezekiel*, and destruction fore-told; inflicted by *Nebuchadnezzar*, who is said to have joyn'd it first to the Continent: but that passage was soon after demolished by assailing seas, & industry of the *Tyrians*. Yet seventy years the City lay waste; & then re-edified, was overthrow again 200 years after by *Alexander*; whose un-defatigable perseverance made all things possible. For when the rest of *Phœnicia* had resigned their freedoms to his service, the *Tyrians* rather accepted of amity then subjection; who sent him a crown of gold, with plenty of provision: which he thankfully received, and made known with all that he purposed to sacrifice unto *Hercules*, the Patron of their City, and his ancestor. The Embassadors told him, that he might so doe in his Temple in *Palestynus*. Whereat enraged: Thou content (quoth he) my army of foot, for that you inhabit an Island; but I ere long will make it appear that you are of the Continent. They are dismissed, & he provides for the assault. *Palestynus* affords him stones, and *Lybanus* timber. The South-west winds, to which it lay open; the profundity thereof, and little shew of much labour, makes the souldier desperate. But revenge re-inflamed their courages by the refusal of peace (being proffered, lest so long a siege should prove an impediment to their victories) and slaughter of their Heralds, aggravated with scoffs; I but they so glorious in arms, should now bear burthen like *Asses*; and demanding if *Alexander* were greater then *Neptune*. But when contrary to the expectations they saw the pile mount above the superficies of the sea, and fortified with towers of wood to defend all annoyances, they fired one of their greatest ships, being full of combustible matter; which driving against it, onely caught hold of the Towers, but of as much of the pile that surmounted the water; the fury of the sea, subverting the remainder. His second attempt they again made frustrate: whereupon he thought to have defisted: but lest he should impeach his fame which subdued more then his sword, and that this City might witness to the world that he was not to be withstood, once more he renewed his interprize, which by the arrivall of his Navy was effected. After seven moneths siege the City was taken and defaced, two thousand of the Citizens crucified all along the shore, the rest being put to the sword; save those that were under-hand saved by the *Sidonians*, then serving *Alexander*, and mindfull that both were once but one people. But *Tyrrus* shortly after overcame these calamities, & recovered both her former riches and beauty. That part which joyned to the forced Isthmos (which is not much more then a stones cast over) being fort fied with four strong walls five and twenty foot thick, entred thorow a bulwark, on each-side whereof stood six high towers, almost conjoyning to each other. On the South-side upon a rock, and adherent, stood the Castle as invincible as stateli: the rest environed with a double wall, well adorned with turrets equally distant. On the North-

side

side lay the haven, entred between two towers, & affording a most safe station. This City did justly boast of her Purples, the best of all other, and taken hereabout. A kind of shell-fish, having in the midst of his jaws a certain white vein, which contained that precious liquor: a die of sovereign estimation. The invention thereof is ascribed unto *Hercules*: who walking a-long the shore with a damosel whom he loved, by chance his dog had seized on one thrown up by the sea, and smothered his lips with the tincture: which she admiring, refused to be his, until he had brought her a garment of that colour; who not long after accomplished it. This blood, together with the open'd veins were filled in a vessel of lead, drawn thorow a Limbeck with the vapour of a little boyling water. The tongue of a purple is about the length of a finger, so sharp and hard, that he can open therewith the shell of an oyster; which was the cause of their taking. For the fisher-men did bait their weels therewith, which they suffered to sink into the bottome of the sea: when the Purples repairing thereunto, did thrust their tongues between the osiers, and pricking the gaping oysters (kept for that purpose long out of the water) where by the sudden closings of their shells retained; who could neither draw them unto them, nor approach so neeces to open them. They gathered together in the first of the spring, and were no where to be found at the rising of the Dog-starre. The fisher-men strove to take them a-live: for with their lives they cast up that tincture. The colour did differ according to the coasts which they frequented: on the coasts of *Africa* resembling a violet, or the sea when enraged: neer *Tyrus* a Rose, or rather our scarlet, which name doth seem to be derived from them, for *Tyrus* was called *Sar*, in that built upon a rock, which gave a name unto *Syria* (as the one at this day *Sar*; and the other *Syria*) by the *Arabians* (they pronouncing *scar* for *san*, and *scar* for *far*) and the fish was likewise named *Sar*, or *Scar* rather in their language:

Hic petit excidit urbem, miserisque penates,
Ut gemma bibat, & Sarrhano domat ostro.
Virg. Georg. l. 2.

He cities sack, and houses fill with groves,
To lie in scarlet, drink in precious stones.

A colour destined from the beginning to Courts and Magistracy: so that sometimes it is used for Magistracy it self, as by *Marshall* unto *Samus*:

Purpura te felix, te colat omnis honos.
Is. Ep. 8.

The happy purple, thou all honours honour.

The Murex, though differing from the purple, are promiscuously used:

— Tyrioque ardebat murice lana.

— The wooll with Tyrian Murex shin'd.

The excellency of the double die, being light upon through defect of the former. But the Purple is now no more to be had: either extinct in kind, or because the places of their frequenting is now possess'd by the barbarous *Mahometans*. After the aforesaid restauration, *Tyrus* preserved her dignity for the space of nine hundred yeers, remaining for six hundred thereof in the Christians profession: a confederate with the *Romans*, and for her faith unto them, endued with the immunities of their City. When the Christian Religion grew powerfull in these parts; it was the feat of an Archbishop; next in precedency unto the Patriarch of *Ierusalem*: fourteen Bishopricks being under her Primacy, viz. *Porphyras*, *Acom*, *Sarepta*, *Sidon*, *Cesarea*, *Philippi*, *Beirut*, *Biblus*, *Betruu*, *Tripoly*, *Orthosia*, *Achis*, *Aradus*, *Toriosa* and *Maradea*. In the year of our Lord 636 it became a thrall to the *Saracens*. *Baldwin* the second, four hundred forty four years after, delivered it from that yoke, assisted by the *Venetian Navy*. It was then divided into three portions: two allotted to the King of *Ierusalem*, and the third to the *Venetians*: and was restored to her Archi-episcopal See, but not unto all her inferior Bishopricks: those on the North of the river of *Canis* being then subject to the Patriarch of *Antioch*. After this with admirable valour they repulsed the assaults of *Satadine*, then Lord of *Tyrr*. But in the year 1280 it was subdued by the *Egyptian Mahometans*, & from them by the *Ottoman Selymus*. But this once famous *Tyrus*, is now no other then an heap of ruins; yet have they a reverent respect, & do instruct the pensive beholder with their exemplary frailty. It hath two harbors, one on the North-side the fairest and best thoroughout all the Levant, (which the *Curfours* enter at their pleasure) the other choaked with the decays of the City. The *Emer* of *Sidon* hath given it with the adjacent territories to his brother for a possession, comprehending six miles

breath, and in some places three. A levell naturally fertile, but now neglected; watered with pleasant springs; heretofore abounding with sugar canes, and all variety of fruit-trees.

We passed by certain Cisterns, some mile and better distant from the City: which are called *Solomons* by the Christians of this country. I know not why, unless these were they which hee mentions in the *Canticles*. Square they are and large replenished with living water, which was in times past conveyed by the Aquaducts into the aforesaid orchards. But now uselesse and ruined, they shed their waters into the valley below, making it plashy in sundry places: where the aire doth suffer with the continuall creaking of frogs, not unaptly faired to have their beginning from those cooling *Peisanes*.

— Who still
Doe rudely wrangle, and of all shame void,
Though under water, under water chide:

nunc quoque turpes
Liticus exereat linguas, pulsoque pudore
Quamvis sunt sub aqua sub aqua male dicere tentant.
Ovid. Met. l. 6.

Within night we came unto certain tents that were pitched in those marshes, belonging to the *Emers* brothers servants; who there pastured their Horses: where by a *Masito* the master of his horse (whose sister he had married) we were courteously entertained. The next morning after two or three hours riding, we ascended the high and woody mountains of *Saron*, which stretch with intermitted vallies, unto the sea of *Galilee*; and here have their white cliffs wast with the surges, (called *Capo Baniro* by the *Manner*) frequented (though forsaken by men) with Leopards, Bores, Jaccals, and such like savage inhabitants. This passage is both dangerous & difficult, neighbored by the precipitating cliffe. And made by the labor of man: yet recompensing the trouble with fragrant favours; bayes, rose-mary, marjoram, hyssop, and the like, there growing in abundance. They say, that of late a thief, pursued on all sides, and desperate of his safety, (for rarely are offences here pardoned) leapt from the top into the Sea, and swam unto *Tyrus*, which is seven miles distant: who for the strangeness of the fact was forgiven by the *Emers*. A little beyond we passed by a ruinous fort, called *Scandarus* of *Alexander*: the builders here built to defend this passage: much of the foundation overgrown with osiers and weeds, being nourished by a spring that falleth from thence into the Sea. A *Leopard* not long since was here assailed by a Leopard, that sought in the more said osiers; and jumping upon him, over-threw him from his side: but the beast having lost his feet, and mist of his hold; retired as ashamed without further violence. Within a day or two after hee drew company together to have hunted him, but found him dead of a wound received from a Horse. The highest mountains now remaining short of the sea, doe leave a narrow levell between. Upon the left hand on a thick round hill, we saw two solitary pillars, to which some of us rid, in hope to have seen something of antiquity: where we found divers others laid along with the half-buried foundation of an ample building. A mile beyond we came to a fort maintained by a small garrison of *Mooris* to prohibit that passage if need should require, and to secure the traveller from thieves: a place heretofore un-passable by reason of their out-rages. The fouldiers acquainted with our merchants freely entertained us, and made us good cheer, according to their manner of diet: which was required with the present of a little Tobacco, by them greedily affected. They also remitted our *Caphar*ing to take four dollars apiece of the rocky and naked mountains, which here again thrust into the Sea (called in times past the *Tyrian ladder*) a by long and steep descent we descended into the valley of *Aers*. Divers little hills being here and there dispersed, crown'd with ruins (the covers for thieves) and many villages on the skirts of the bordering mountains. Ere yet night, we re-entred *Aers*.



THE FOURTH BOOK.



—Penitus
toto divi-
fos orbe
Brucinos.
Virg. Ecl.

the least is praised, and vices are branded with their names, if not pursued with punishments. That *Ulysses*:

Ow shape wee our' course for England. Belov'd
soil; as in sit.

—Woe'st thou all the world disjoyn'd?

To in thy felicities. The Summer burns thee not;
not the Winter benummes thee: defended by the
Sea from wastfull incursions, ass'd by the valour
of thy' foies from hostile invasions. All other
Countreys are in some things defective; when
thou a provident parent, dost minister into thine
whatsoever is useful: forain additions but onely
tending to vanity and luxury. Vertue in thee at

Qui mores hominum multorum vidit & Urbes. *Who knew many mens manners, and saw many Cities:*
Hom. Ody. l. 1.

if as found in judgement as ripe in experience, will confesse thee to be the land that
floweth with milk and honey.

Our fails now swelling with the first breath of May, on the right hand we left
Cyprus, sacred of old unto *Venus*, who (as they fain) was here first exhibited to
mortalls.

Venerandam auream coronam habentem pulchram
Venerem
Canam, quæ Cyprî munimenta fortita est
Maritimæ, ubi illam Zephyri vis molliter spirantis
Suscitavit per undam mukifoni maris
Spuma in molli. Hom. in Hymnis.

*I sing of Venus crown'd with gold, renowned
For fair: that Cyprus guards, by Neptune bound.
Her in soft some mild-breathing Zephyre bore
On murmuring waves unto that fruitful shore.*

Thither

Thither said to be driven in regard of the fertility of the soil, or beastly lusts of the
people, who to purchase portions for their daughters accustomed to prostitute them
on the shore unto strangers: an offering besides held acceptable to their goddesse of
Vicioulnesse. Some write that *Cyprus* was so named of the Cypresse-trees that grew
therein. Others, of *Cyros*, who built in it the ancient City of *Aphrodisia*, but grossly for
Cyros lived six hundred years after *Homer*, who had used that name; but more pro-
bably of *Cyprius*, the more ancient name; in that often concealed by the furies. It
stretcheth from East unto West in form of a fleece, and thrusteth forth a number of
promontories: whereupon it was called *Ceraftis*, which signifieth horned; so term-
ing Promontories: as in *Philiis* to *Demophoon*,

*A Bay there is like to a bow when bend,
Steep horns advancing on the shores extend.*

*Eti finus adductos modice falcatus in arois
Ultima perennia cornua mole rigent.
Ovid. Epist. 3.*

the occasion of that fable of *Venus* her metamorphosing the cruell sacrificers of that
Island unto oxen, or else called so of the tumours that grew in many of their fore-
heads: It is in circuit according unto *Strabo*, 427 miles, 60 miles distant from the
rocky shore of *Cilicia*; and from the main of *Syria* an hundred from whence it is said
to have been divided by an earth-quake. Divided it was into four Provinces; *Salami-
na*, *Amathusia*, *Lapethia*, and *Paphia*, so named of their principall Cities. *Salamina*
was built by *Tenecer* in memoriall of that from whence he was banished by his fa-
ther *Telamon*; for not revenging the death of his brother.

*When Tenecer fled from fire, and Salamina;
Crown'd with a wreath of poplar dips in wine,
He thus his sad friends cheers: Goe we too d-mates
Which way so-e'er fortune leads, the Fates
Are kinder then my father: nor despaire
When Tenecer guides you. He whose answers are
Most sure, Apollo, in another land,
Did say another Salamina should stand.*

—Tenecer Salamina patremque
Quem fugeret, tamen ura Lyzo
Tempora populeæ ferunt vincisse corona;
Sic tristes affatus amicos,
Quoniam cuncte feret melior fortuna parente
Ibimus o socii consesque:
Nil desperandum Teucro duce & aspic Teu-
cro,
Certus enim promissæ Apollo,
Ambiguum tellure nova Salamina futuram,
Hor. l. 1. Od. 7.

The Island being assigned unto him by *Belus*, if *Didoes* relation may be believed.

*Tenecer, exiled Greece, to Sidon came:
Who a new kingdom sought by Belus aid.
My father Belus then did Cyprus name:
And that rich countrie tributary made.*

Atque equidem Teucrum memini idonea venice;
Finibus expulsum patris nova regna potentem
Auxilio Beli: genitor tunc Belus opimam
Vastabat Cyprum, & nitor ditione tenebat.
Virg. Æn. l. 1.

This City was afterwards called *Constantia*: but destroyed by the *Jews* in the dayes
of the Emperor *Trajan*: and finally by the *Saracens*, in the reign of *Heraclius*
upon the ruines thereof, the famous *Famagosta* was erected by King *Cosmo*, as they
say, the father of *S. Katharine*. Eternized in fame by the un-fortunate valour of the
Venetians, and their auxiliary forces under the command of *Signior Bragadino*; who
with incredible fortitude withstood the furious assaults, made by the populous
army of *Selymus* the second, conducted by *Mustapha*: and after surrendered it upon
honourable conditions, intrusted by the perjured and execrable *Bassa*. Who en-
tertaining at his tent with counterfeit kindnesse the principall of them, suddenly
picking a quarrel; caused them all to be murdered, the Governour excepted, whom
he reserved for more exquisite torments. For having cut off his ears, and exhibited
him by carrying of earth on his back to the derision of the Infidels, hee finally
sley'd him alive; and stuffing his skin with chaffe: commanded it to be hung at
the main-yard of his Galley. *Famagosta* is seated in a Plain, between two promon-
tories: in form well-nigh quadrangular, whereof two parts are wath with the Sea
indifferent strong; and containing two miles in circumference. It standeth almost

opposite unto *Triphys*, having a haven which openeth South-east; the mouth thereof being straightened with two rocks which defend it from the weather. There, was *Saint Barnaby* borne; there waited *Martyrdom* under *Nere*, and there buried: to whom the Cathedrall Church was dedicated. This greatly ruined City is yet strongest in the Island, the seat of the *Baronack*: who was late put into an affright upon the approach of the *Flaminius* ships, that he fully purposed, as is credibly reported, to have surrendered it upon their landing. But they (perhaps possessed with a natural terror) for-beat to attempt it. The afore-said region of *Salamina* (which lyeth on the East of the Island) contained also the celebrated Cities of *Aphrodisium*, *Tamassus* abounding with Vitioll, and Verdigrease; *Aspisus*, *Idalium*; and the neighbouring groves so chanted of; the Olympian Promontory (where *Venus* had her Temple, into which was lawfull for no woman to enter) with the hill on the opposite *Pedasium*, square on the top like a table, and cried unto her, as all the afore-named. In the territory of *Lapathia* comprehending the North-part, where once stood *Tremisus*, in the heart almost of the Island, and midst of a goodly Plain stands the late regall City of *Nicosia*; circular in form, and five miles in circumference; not yielding in beauty (before defaced by the *Turk*) unto the principall Cities of *Italy* taken by the afore-said *Mysapha* on the ninth of September, in the year 1570 with an un-credible slaughter, and death of *Dondalus* the un-warlike Governour. The chief of the prisoners, and richest spoiles, he caused to be imbarqued in two gall ships, and a great Gallions for a present to send unto *Silyum*; where a noble and beautifull Lady, preferring an honorable death, before a life which would prove to repeat with slavery, and hated prostitutions: set fire on certain barrells of powder, which not onely tore in pieces the vessels that carryed her but burnt the other so low, that the sea devoured their reliques. The *Franks* have their factors resident in *Nicosia*; partly in-habited by the ancient *Greek* *Cyprius*, and partly by *Turks* and *Moor*s. The buildings are low, flat-roof, the entrances little, for the most part ascended by stairs for the more difficult entry. North of this, and upon the sea, stood *Cerevina*, erected by *Cyprus*, now of great strength, and called *Cerines*: yet surrendered to the *Turk* before it was besieged) and at the West-end of that Province, the City of the Sunne, with the Temples of *Venus*, and *Isis*, built by *Phalerus* and *Achamus* the *Athenians*. The Mountain of *Olympus* lies on the South of *Lapathia*, high, and taking up fifty miles with his basis; now called, The mountain of the holy Crosse: clothed with trees of all sorts, and stored with fountaines; whereon are a number of Monasteries posselt by the *Greek* *Coloikos* of the Order of *Saint Basil*. South of the which even to the sea, extendeth *Amathusa*.

— gravidamque Amathunta metallis,
Ovid. Met. l. 10.

— heavy with mines of brasse:

so called of the City *Amathus*, now scarcely shewing her foundation, sacred unto *Venus*, and wherein the rites of her *Adonis* were annually celebrated. Built perhaps by *Amathus* (for I do but so conjecture by the name, & in that it lieth opposite unto *Egypt*) who was the first that conquered *Cyprus*. East thereof are the *Saline*, so named of the abundance of salt that is made there; where the *Turk* did first land his Army: the shore thereabout being fit for that purpose. On the West-side of *Amathus* there is a promontory in form of a pen-insule called formerly *Curias* (of the not far distant City built by the *Argives* at this day named *Episcopia*, where *Apollo* had a grove hard by a promontory, from whence they were thrown that but presumed to touch his Altar) now called the Cape of *Curus*: whereon are the ruins of a Monastery of *Greek* *Coloikos* fair when it flourished, with a sumptuous Temple, dedicated to *S. Nicholas*. The Monks, as they say, being obliged to foster a number of Cats for the destruction of the abundance of Serpents that infested those quarters; accustomed to return to the Covert at the sound of a Bell, when they had sufficiently hunted. *Ataphia* comprehendeth the West of *Cyprus*: so called of the maritime City built by the son of *Phormion* by his Ivory statue (which said to be in regard of her beauty of whom having long-lived a single life (in destruction of shee lost full women) he became immoured).

Illa Paphum gemis, de quo tenet insula nomen. *Shir Paphus bare, whose name this Island bears.*
Ovid. Met. l. 10.

But *Paphus* according to traditions was built by *Cyrenus* (both father & grandfather to *Adonis*)

who called it so in remembrance of *Paphus* his father. This *Cyrenus* having (worn to assist *Menelaus* with fifty ships, sent him onely one, with the modells of the other in clay to colour his perjury. No place there was through the whole earth where *Venus* was more honoured.

And hundred fires Sabean gums consume
There in her face, which fragrant wreaths perfume,

— ubi templum illi, centomque S. bgo
Thure calent aze. scilicet recentibus halent,
Virg. Æn. 11.

Five miles from thence stands the City of *Baffo*, called New *Paphos* heretofore, and built by *Agapenor*, frequented from all parts both by men and women; who went from thence in a solemn procession unto the Old, to pay their vows & celebrate her solemnities. But her Temples both in the one, and in the other (as thorow-out the whole Island) were razed to the ground by the procurement of *S. Barnaby*. West of this stood *Cybera*, a little village, at this day called *Conucha*; sacred also unto *Venus*, and which once did give a name unto *Cyprus*. That, and not the Island that lies before *Peloponnesus*, being meant by this:

Mine Amathus, high Paphos, Cybera,
Idalia groves: —

Est Amathus est celsa mihi Paphos atque Cybera,
Idalique domus. — Virg. Æn. 10.

The uttermost promontory that stretcheth to the West, with the super-eminent mountain, now called *Capho*, *Saint Pifan*; bore formerly the name of the *Arkeian* *Acamus*: East of which stood the City of *Arifus* (at this day *Lezare*) renowned for the groves of *Jupiter*. This Island boasts of the births of *Æsculapides*, *Solon*, *Zeno*, the *Stoick*, and author of that Sect, *Apollonius*, and *Xenophon*. At the first it was so over-grown with wood, that besides the infinite waste made thereof in the melting of metals: it was decreed that every man should inherit as much as hee could make champion. A contray abounding with all things necessary for life; and therefore called *Macaria*. Whose wealth allured the *Romans* to make a conquest thereof: a prey that more plentifully furnished their coffers, then the rest of their triumphs. It affordeth matter to build a ship from the bottom of the keele to the top of her top-gallant; and to furnish her with tackle and munition. It produceth oile and grain of severall sorts: wine that lasteth unto eighth year, grapes whereof they make Raisins of the Sunney; Citrons, Oranges, Pomegranates, Almonds, Figs, Saffron, Coriander, Sugar-canes: sundry herbs as well Physicall as for food, turpentine, rubarbe, colloquintida, scammony &c. But the staple commodities, are, Cotton-wools (the best of the Orient) chamolets, salt, and soap-aloes. They have plentifull Mines of brasse, some small store of gold and silver; greenfoder, vitioll, allome, orpiment, white and red-lead, iron, and divers kinds of precious stones of inferior value, amongst which the emerald, and the turkie. But it is in the Summer exceeding hot, & un-healthy, and annoyed with serpents. The brooks (for rivers it hath none) rather merite the name of Torrents, being often exhausted by the Sunne: inasmuch as in the time of *Constantine* the Great the Island was for six and thirty yeers together almost utterly abandoned; rain never falling during that season. It was first posselt by the sons of *Jasher*: payed tribute first the *Egyptian* *Amasis*: then conquered by *Belus*, and governed by the posterity of *Tenceer*, untill *Cyrus* expelled the nine kings that there ruled. But after the *Greeks* reposselt the soverainty, and kept it untill the death of *Nicoles*: and then it continued under the government of the *Ptolemies*, till the *Romans* tooke it from the last of that name: restored it was againe to *Cleopatra*, and her sister *Arfino*, by *Antoninus*. But he over-thrown, it was made a Province of *Rome*: and with the trans-migration of the Empire, submitted to the *Pizantine* Emperours: being ruled by a succession of Dukes for the space of eight hundred yeares. When conquered by our *Richard* the first, and given in exchange for the titular Kingdome of *Jerusalem* unto *Guy of Lusignan*, it continued in his family, untill in the yeare 1473 it was by *Isabarina Cornelia* a *Venetian* Lady the widow to King *James* the bastard who had taken the same by strong hand from his sister *Carloste*, resigned to the *Venetians*; who ninety seven yeares after did lose it to the infidels: under whose yoke it now groweth. But it is for the most part inhabited by *Greeks*, who have not long since attempted an unfortunate in-surrection. Their Ecclesiastical estate is governed by one Arch-bishop, and three Bishops: the Metropolitan of *Nicosia*, the Bishop of *Panagoffa*, *Paphus*, and *Amathus*, who live upon stipends.

Much becalmed, and not seldome crossed by contrary winds, for divers days we saw sea, and air onely. (yet once within ken of a Promontory of *Lycia*, called the seven Capes) untill we approached the South-east of *Candy*, called formerly *Creta*,

Creta Jovis magni nurix veneranda feraxque
Et frugum & pecoris ———
Dionysf.

Crete sacred nurse to Jove, a fruitfull ground
With corn and cattell stor'd ———

and to make up the distich with that of *Homers*,
—— palchra, pinguis, circumflua. ———
Hom Odyf. l. 19.

—— faire, fat, sea-bound;

It lieth an hundred miles South-west from the lesser *Asia*, as many South-east from *Peloponessus*, and North of *Africa*, an hundred and fifty: wherefore aptly saith *Homer*,

Creta quidem terra medio est in nigro ponto.
Idem.

Crete in the midst of the dark Sea doth stand,

imitated by *Virgil*,

Creta Jovis magni medio jacet insula ponto.
Vir. Æt. l. 3.

Crete seated in the midst of seas, Joves land,

lying neither in the *Adriaticke*, *Ægean*, *Carpathian*, nor *Libyan* seas: which on each side environ it. It stretcheth two hundred and fifteen miles from East to West; containing forty five in breadth, and in circuit five hundred and twenty. Full of mountains, yet those not un-profitable, affording excellent pasturage: the highest is *Ida*,

Ida frequens piceis & quercubus optima mater.
Dionysf.

In pitch rich above other,
Of Oaks the pregnant mother:

seated almost in the midst of the Island, now called *Philoviti*; from whose lofty and spiny top both seas may be discerned. Where standeth a little Chappel; compact of great square stones without lime, in form of an arch: being there to exceeding cold in the heat of the Summer (at which time goats and sheep can onely graze there) that the shepherds are glad to descend before night into the valley. From thence issue many springs. Some part of it is a plain descent, some precipitate, some clothed with trees of severall kinds, but by the Cypress especially graced. It foisteth nothing that is wild, but hares, red deer, and fallow; and is the inheritance of the *Calargy*: a family that for this thousand years have retained a prime repuse in this Island. Two other mountains of fame there be: the one at the West end, called anciently *Leucaire*, now *la Spachia*: and other at the East-end now called *Sosha*, and anciently *Didia*, which received that name from *Diana*, to whom this Island was greatly devoted; it signifying nets: she being an huntress & patroness of hunters:

Aides en comiti Diva Virago
Cujus ægna pars terrarum
Secreta vacat
—— tua Cretæ

Devenit
Scquitur cerys: nunc veloces
Figis Damas levior manu.
Senec. in Hipp.

Virago, thou that sovereign art
Of woods, and wastes; the Cretan Hart
Thy hand pursues, and with quick cunning
Strikes thovm the swifter Fallow running.

The story goes, how one *Britomart* a Nymph of this Island eagerly following the chase, and over-thrown ere aware in a toile, not able to free her self, the beast now rushing upon her, she vowed a Temple to *Diana*, if so be she escaped that danger; who forth-with set her on her feet; and of those nets was called *Didyma*: *Diana* also assuming that name for the love which she bare her. The ancient Geographers do jointly affirm with *Virgil*, that the *Cretans*

Centum urbes habitant magnas.
Virg. Æt. l. 3.

Did in an hundred ample Cities dwell:

which were not so many in the days of *Homer*:

—— in hæc nonginta civitates,
Inter hæc Gnosia magna civitas ubi Minos.
Per novem annos regnavit Jovis magno con-
sultator. Odyf. l. 19.

With ninety Cities crowned, Of those most great.
High Gnosia: for nine years the royal seat
Of Minos, be that talks with Jove.

This City long held the Regality; seated in a plain, not far from the East extent of the Island, and from the North shore not above fix furlongs; where it had a convenient haven: long since having nothing left but a sound of the name; a little village there standing, called *Cinosus*. The next in dignity was

Gortina strongly wall'd ———

Gortina bene cincta moribus.
Hom. Od. l. 19.

seated not far from the Southern basis of *Ida*: who sheweth what she was by her ruins; there yet remaining an Aquaduct entire, supported by a number of arches, certain stragling houses possessing the place, now named *Masaria*. The third *Cydonia*, now next to the greatest, and called *Canea*: seated towards the West, and on the North-shore; enjoying a large and safe harbour. These three were all of those hundred that remained (or at least retained their repuse) in the days of *Sirabo*, who was of this country. Four onely it hath at this day: *Candy* and *Canea* fortified by Art, *Rhetymo*, and *Sittia* by nature. *Candy* that now giveth a name to the Island, standing upon the North-shore (as doe all the rest) is a strong and well inhabited City, accommodate with an excellent harbour; of which the eldest *Scaliger*:

An hundred Cities finely wall'd (if true
Fame sings) Times waste hath now reduc'd to few.
Small towns I judge they were. Tet what destroy'd
In all; alone by Candy is supply'd.

Centum olim cinctas operosis moribus urbes
Reddidit ad paucos imperiosa dies.
Oppida parva tamen reor illa fuisse, sed aucta
Quod cæx ex reliquis Candida sola refert.
J. C. Scal.

The whole Island is divided into the Provinces of *Canea*, *Rhetymo*, *Candia*, and *Sittia*, lying furthest East-ward: strengthened both by the shore in few places approachable, & by the many fortresses. It hath no navigable rivers. It aboundeth with grain, oil, and fruits of all kinds: amongst the rest with the apples of *Adam*; the juice whereof they run up and send into *Turkie*, much used by them in their meats. The mountains afford diversity of Physical herbs; as *Cistus* (& that in great quantity) from whence they do gather their *Ladanum*, *Malimus*, that resisteth famine, and *Dictanus* so soveraign for wounds; whose vertue was first found out by stags and bucks, that by eating thereof ejected the arrows wherewith they were wounded. Used by *Venus* in the cure of her *Ænos*.

With her white hand she crops from Cretan Ide
The fresh leav'd stalk, with flower in purple di'd,
A soveraign hearb well known to fearful Dear,
Whose trembling sides the winged arrows bear.

Ipsa manu generix Cretæ carpit ab Ida
Pulveribus caulem foliis. & flore comantem
Purpureo; non illa fers in cognita capis
Gramina cum tempo volueris hætere sagitta.
Virg. Æt. l. 11.

But that which principally enricheth this country is their *Muscadines* and *Malmesies*, those kinds of grapes brought first hither from *Arvisia*, a mountain of *Chios*. Wines that seldome come unto us uncured, but excellent where not, (as within the straights) and compared unto *Nellar*:

Cress I confesse, Joves fortress to be:
For Nellar onely is to asseur'd from thee:

Vera equidem fateor Jovis inclutabula magni:
Nam liquor haud alibi Chætiaville venit.
J. C. Sali.

The ancient inhabitants of this Island are related by *Homers Olyfss*:

Infinis people of mixt speech here dwell:
Achaïans, Eteocretans, who excell
In valour: Cidons, Dorians, Trichaites,
Divine Pelasgians.

—— In hac autem homines
Multi infiniti ———
Alia alio non lingua mixta, in ipsa quidem Achivi,
Ibi autem Eteocretes magnanimitique Cidone,
Dorensesque, Trichaites, divinique Pelasgi.
Hom Odyf. l. 19.

But the naturall people hereof were the *Cidonians*, and *Eteocretans*, or *Curetes*; so ancient that they are fained even in this place to have their creation. The last named Inhabited *Ida*, *Cretas* their first King, of whom the Island was so named. They lived in caves (for houses then were not) and used no other coverture then nature afforded them. They found out many things usefull for life; as the taming of certain beasts, whom they gathered first into flocks & herds; & brought civility amongst men, by instituting laws, and observing of discipline. They taught how to direct the voice unto

unto harmony, possessing the mind with the awe of Religion, initiating with orders and ceremonies. They found out the use of brass, & iron, with the sword, & head-piece: the first inventors of shooting, hunting, & dancing in armour. Being called *Idai Daktili*, either in regard of their numbers or observed measures: but according to *Piodorus*, of their ten *Ephori*. The progenie of the *Painim* gods were born in this Island to whom divine honours were ascribed: to some for their beneficial inventions, to others for introducing justice amongst men, repulsing of injuries & violence, cherishing the good, deterring the bad, suppressing by force of arms the tyrants of the earth, & relieving the oppressed. But that they were no other then mortals the *Creteans* themselves do testify, who affirm that *Aspiter* was not onely born & bred in their country, but buried, and did shew his Sepulchre (though reproved by *Callimachus*)

Creteas mendaces semper Rex alme sepulchrum
Exerece tuum; tu vivis semper & u'que es.

(Still lying *Creteans*, sacred King, dare rear
Thoe a tombe: thou ever liv'st, and art each where.)

on the mountain *Lassia*: and that he was fostered by the *Cretans* in *Eginus*, which lieth on the South of *Ida*; concealed and delivered unto them by his mother, to prevent his slaughter. For *Saurus* resolved to destroy his male children: either having so compacted with his brother *Tyran*, or to prevent the Prophecie, which was that his son should depose him. A cruelty used amongst the *Grecians* it was (& therefore this not to be held for a fable) to expose the infants whom they would not foster, unto the mercy of the Defarts. Long after the death of these reputed Gods lived *Minos*, and *Rhadaman*: who for their justice upon earth were fained after to have been Judges in hell. Notorious is the adultery of *Phaëphæ* with the Generall *Tanrus*; which gave unto Poets the invention of their *Minotaur* (so called they the bastard)

D. Minat hunc Minos thalami removere pudor,
Multiplice domo cæcis includere tectis.
Dædalus ingenio fabre celeberrimus ait
Ponit opus, turbarque notas & lumina flexu.
Ducit in errorem varium ambae visum.
Ovid. Met. l. 8.

To hide his marriage shame, him *Minos* doomes
To durance in no-explicable rooms.
The work of witty *Dædalus*; confounding
Th' dark by resemblance: abounding
With winding ways, ibe. Maze of errors rounding;

made in imitation of that in *Egypt*, as afore-said. But no tract thereof remained in the dayes of *Pliny*, although at this day the inhabitants undertake to shew it unto strangers. For between where once stood *Gortina*, and *Gnosius*. at the foot of *Ida*, under the ground are many Meanders hewn out of the rock, now turning this way, & now that way: inasmuch that it is not without a conductour to be entered, which you are to hire at the adjoining village. I have heard an English Merchant say (who hath seen it) that it was so intricate, and vast, that a guide which used to shew it unto others for twenty yeers together, lost himselfe therein, and was never more heard of. Within are little turrets which over-look the walls that make the divisions, in many places not reaching to the top. But by most this is thought to have been but a quarry where they had the stone that built both *Gnosius*, and *Gortina* being forced to leave such walls for the support of the roof, and by following of the veins to make it so intricate. *Meteilus* first made the *Creteans* stoop to the *Romans*. After they were under the Greek Emperours, untill *Baldwin* the *Latine* Emperour of *Constantinople* bestowed the Island upon *Boniface* Marquesse of *Monteferrato*: who sold it to the *Venetians* in the year 1194. But in the time of Duke *Dandalus* they rebelled, and were again in the year 1343 reduced to their obedience. So remain they at this day: the *Greeks* being permitted the free exercise of their Religion, by whom it is for the most part inhabited. And although in many things they imitate the *Venetians*, yet still retain they their old vices; *Lies*, *evill beasts*, *slow bellies*, whereof formerly up-braided by Saint *Paul*, out of their Poet *Epimenides*. They still exercise shooting; wherein throughout all ages they have excelled,

— Gnosiusque agitare phœtrea
Docta, nec Eous per Gortina sagittas.
Lucan. l. 3.

Gnosians good Archers are, the use of bowes,
Not *Parthia* better then *Gortina* knows:

using the *Scythian* bow, but much better then the *Sephians*. The country people doe dance with their bows ready bent on their armes, their quivers hanging on their

their backs; and their swords by their sides, imitating therein their ancestors, (a custome also amongst the *Lacedæmonians*;) called by them *Pyrricha*: and as of old, so use they to sing in their dancings; and reply to one another. The better sort of men are appalled like the *Venetians*, and so are the women, who seldom stirre abroad, except it be to the Church, but in the night time. The common people are clothed like the *Greeks* of *Simo*, of whom we have spoken: the women onely wearing loose veils on their heads, their breasts and shoulders perpetually naked, and died by the Sun into a loathsome tawny.

Now out of sight of *Candia*, the winds both *back* and contrary, we were forced to beare Northward of our course, untill we came with-in view of *Zant*: where our Master purposed to put in (since we could not shorten our way,) to furnish the ship with fresh water and other provisions. But anon we discover five sails making towards us, and imagining them to be men of warre, made all things ready for defence. When to our better comfort, they proved all *English*, and bound for *England*; with whom we comforted: they having supplied our necessities. Their names were the *Albion* (Admirall,) the *Centaure* (Vice-admirall,) the *Delight*, the *Blessing*, and a ship of *Plimmouth*, called (if I forget not) the *Jonathan*. Two dayes after (the winds now something more friendly) the Admirall gave chase to a little ship, which we supposed a *Pir*; who left her course, and fled before the wind; so that without too much expence of time he could not approach her. We past by the South-side of *Sicilia*, and left *Malta* on the left hand: when out of hope to belee a-shore (for it was the purpose of our Merchant before he met with these consorts, to have touched at *Messina*) and sadded with the apprehension of so tedious a voyage, on the sudden the wind came about, and blowing fiercely West and by North did all the night following exercise his fury. Whereby our ships rather losing then gaining of their way, & exceedingly tossed, the weather not likely to alter, they resolved to put into *Malta*. So on the second of June being Sunday, we entered the haven that lies on the East-side of the City of *Valletta*; which we saluted with eighteen peeces of Ordnance. But we were not suffered to come into the City; (though every ship had a *great* Patent to shew that those places from whence they came were free from the infection) nor suffered to depart when the wind blew fair; which was within a day or two after. For the galleys of the Religion were then setting forth, to make some attempt upon *Barbary*; and the reason of the restraint was, lest being taken by the *Pirats*, or touching upon occasion at *Tripoly*, *Tunis* or *Argire*, their designes might be by compulsion or voluntarily revealed: nor would they suffer any frigot of their own for fear or surprisall, to goe out of the haven; untill many dayes after that the Gallies were departed. But because the *English* were so strong (a great ship of *Holland* putting also in to seek company) and that they intended to make no more ports; on the sixt of June they were licensed to set sail: the Masters having the night before in their severall long boats attended the return of the great Master (who had been abroad in his galley to view a Fort that then was building) and welcomed him home with one and twenty peeces of Ordnance.

But no intreaty could get me aboard; choosing rather to under-goe all hazards and hardnesse whatsoever, then so long a voyage by sea, to my nature so irksome. And so was I left alone on a naked promontory right against the City, remote from the concourse of people, without provision, and not knowing how to dispose of my self. At length a little boat made towards me, rowed by an officer appointed to attend on strangers that had no Prattice, left others by committing unto their company should receive the infection: who carried me to the hollow hanging of a rock, where I was for the night to take up my lodging; and the day following to be conveyed by him unto the *Lazaretto*, there to remain for thirty or forty dayes before I could be admitted into the City. But, behold, an accident, which I rather thought at the first to have been a vision, then (as I found it) real. My guardian being departed to fetch me some victuals, laid along, and musing on my present condition; a *Phalacro* arrived at the place. Out of which there stepped two old women; the one made me doubt whether she were so or no, she drew her face into so many forms, and with such antick gestures stared upon me. These two did spread a *Turkie* carpet on the rock, and on that a table-cloth, which they furnished with variety of the choicest viands. Another arrived which fer a *Galant* a-shore with his two *Amors*, attired like *Nymphs*, with Lutes in their hands, full of disport and foreery. For little would they suffer him to eat, but what

he received with his mouth from their fingers. Sometimes the one would play on the lute, whilst the other sang, and laid his head in her lap; their false eyes looking upon him, as if their hearts were troubled with passions. The attending Hags had no small part in the Comedy; administering matter of mirth with their ridiculous moppings. Who indeed (as I after heard) were their mothers, born in Greece, and by them brought hither to trade amongst the un-married fraternity. At length the French Captain (for such he was, and of much regard) came and intreated mee to take a part of their banquet, which my stomach perswaded me to accept of. Hee willed them to make much of the *Forstier*: but they were not to be taught entertainment; and grew so familiar, as was not much to his liking. But both hee and they, in pity of my hard lodgings, did offer to bring me into the City by night (an offence, that if known, is punished by death,) and back again in the morning. Whilst they were urging me thereto, my guardian returned; and with him a *Maltese* whose father was an English man: he made acquainted therewith, did by all means dehort them. At length (the Captain having promised to labour my admittance into the City) they departed. When a good way from shore, the curtizans stript themselves, and leapt into the sea; where they violated all the prescriptions of modesty. But the Captain the next morning was not un-mindful of his promise; soliciting the Great Master in my behalfe, as he sat in Council; who with the assent of the Great Crosses, granted mee Prattick. So I came into the City, and was kindly entertained in the house of the afore-said *Maltese*: where for three weeks space, with much contentment I remained.

Malta doth lie in the *Lybian* sea, right between *Tripolis* of *Barbary*, and the South-east angle of *Sicilia*; distant an hundred four-score and ten miles from the one, and three-score from the other. It containeth three-score miles in circuit: and was called formerly *Melita*, of the abundance of honey. A country altogether champion, being no other then a rock covered over with earth, but two feet deep where the deepest, having few trees but such as bear fruit, whereof of all sorts plentifully furnished. So that their wood they have from *Sicilia*: yet there is a kind of great Thistle, which together with cow-dung serves the country people for fuel; who need not much in a Climate so exceeding hot; hotter by much then any other which is seated in that same parallel: yet sometimes tempered by the comfortable winds, to which it lies open. Rivers here are none, but sundry fountains. The soil produceth no grain but Barley. Bread made of it, and Olives, is the villagers ordinary diet: and with the straw they sustain their Cattell. Commisfed, Annisfeed and honey they have here in abundance, whereof they make Merchandize: and an indifferent quantity of cotton-wool; but that the best of all other. The inhabitants die more with age then diseases; and heretofore were reputed fortunate for their excellency in arts and curious workings. They were at first a Colony of the *Phœnicians*; who exercising Merchandize as far as the great Ocean, betook themselves to this Island; and by the commodity of the haven attained to much riches and honour: (who yet retain some print of the *Punike* language, yet so, that they now differ not much from the *Moresco*;) and built in the midst thereof the City of *Melita* (now called *Malta*) giving or taking a name from the Island. Now whether it came into the hands of *Spain* with the Kingdom of *Sicilia* or wonne from the *Moors* by their swords (probable both by their language, and that it belongeth to *Africa*) I am ignorant: but by *Charles* the fifth it was given to the Knights of *Rhodes*, as appeareth by *Maninus* of *Ustina*, exhorting *Philip* the second to relieve them.

E. M. Melite patris munus: nam Carolus olim
Hanc dedit cunctis longo post tempore bello
Turæ cum Rhodis ducibus, magnæque Magistro.
Nunc quoque sic Melite munus Rex magne Philippe.
Sic munus Rex magne tuum florentibus armis
Milibus nostris, tus quos nos vivida virtus
Servet ab exitio minis dicit tyranni.
O. Rav. Maninus.

Malta's thy fathers gift: which Charles did give
Th' expulst Knights of Rhodes, that did owe live
Times long way and sad fate, by Turks impos'd;
Be'st now great Philip thine, now when enclod'
By a dire Tyrant, Shield them from the foe:
And in strong armes thy lively vertue show.

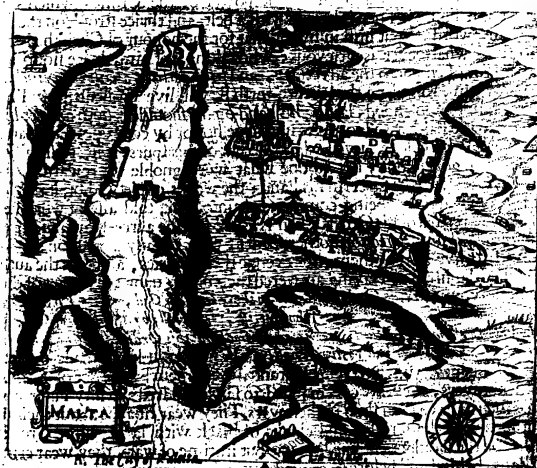
This order of Knight-hood received their de-nomination from *John* the charitable Patriarch of *Alexandria*; though vowed to *Saint John Baptist* as their Patron. Their first seat was the Hospitall of *St. John* in *Jerusalem* (whereupon they were called Knight-hospitallers) built by one *Gerrard*, at such time as the Holy Land became famous by the successful expeditions of the Christians; who drew divers wor-

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thy Persons into that Society approved by the Pope *Gelasius* the second. They by the allowance of *Honorius* the second, wore garments of black signed with a white cross. *Raymond* the first Master of the Order did amplify their Canons; infilling himselfe, *The poor servant of Christ*, and Guardian of the Hospitall in *Jerusalem*. In every country through-out Christendom they had Hospitals and revenues assigned them: with contributions procured by Pope *Innocent* the second. They were tyed by their vowes to entertain all Pilgrims with singular humanity; to safeguard their passages from thieves and incursions, and valiantly to sacrifice their lives in defence of that country. But the Christians being driven out of *Syria*, the Knights had the *Rhodes* assigned them by the *Greek* Emperour, (others say by *Clement* the fifth) which they won from the *Turk*, and lost again as afore-said: retiring from thence unto *Malta*. There are of them here seven Alberges or Seminaries: one of *France* in generall, one of *Averne*, one of *Province*, one of *Castile* one of *Aragon*, one of *Italy*, one of *Alman*; and an eighth there was of *England*, until by *Henry* the eighth dissolved, with what Justice I know not. Yet is there one that supplies the place in the election of the Great Master. Of every one there is a Grand Prior who lives in great reputation in his country, and orders the affairs of their Order. *Saint John* without Smith-field was in times past the mansion of the Grand Prior of *England*. An *Isish*-man living in *Naples*, and receiving a large pension from the King of *Spain*, how beateeth that title: those that come for the Order, are to bring a testimony of their gentry for six descents; which is to be examined, and approved by the Knights of their Nation: and is first to remain here a year for a probation. Nor are women exempted from that dignity: admitted by a statute made in the Master-ship of *Hugo Reysius*. Perhaps for that one *Agne*; a Noble Lady was the Authour, as they affirm, of their Order: but that there be any now of it, is more then I could be informed. The ceremonies used in Knighting are these: First, carrying in his hand a taper of white wax, hee kneeleth before the Altar, clothed in a long loose garment, and desireth the Order of the Ordinary. Then in the name of the Father, the Son, and the holy Ghost, he receiveth a sword, therewith to defend the Catholick Church; to repulse and vanquish the enemy, to relieve the oppressed, if need should be to expose himselfe unto death for the Faith, and all by the power of the Cross, which by the Cross he hilt is defigured. Then is he girt with a belt, and thrice strook on the shoulders with his sword, to put him in mind, that for the honour of Christ he is cheerfully to suffer whatsoever is grievous: who taking it of him, thrice flourisheth it aloft as a provokement to the adversary, and so sheathes it again; having wiped it first on his arm, to testify that thenceforth he will live un-defiled. Then he that gives him Knight-hood, laying his hand on his shoulder, doth exhort him to be vigilant in the Faith, and to aspire unto true honor by courageous and laudable actions, &c. Which done, two Knights do put on his purs: gilt, to signify that he should spurn gold as dirt; not to do what were ignoble for reward. And so goes he to Masse with the taper in his hand; the works of piety, hospitality, and redemption of Captives, being commended unto him; told also of what he was to performe in regard of his Order. Then is asked if he be a free-man, if not joynd in matrimony, if un-vowed to another Order, or not of any profession: and if he be resolved to live among them, to revenge their injuries, and quit the authority of secular Magistracy? Having answered thereto, upon the receipt of the Sacrament, he vowes in this Order: I vow to the Almighty God, to the Virgin Mary, his immaculate Mother, and to *Saint John Baptist*, perpetually by the help of God, to be truly obedient to all my superiours, appointed by God and this Order: to live without any thing of mine own, and withall to live chastly. Whereupon he is made a partaker of their priviledges, and indulgences granted unto them by the See of *Rome*. Besides other prayers, they are commanded to say a hundred and fifty Pater-nosters daily for such as have been slain in their wars. They wear ribands about their necks with branches of the Cross; and cloaks of black with large white Crosses set there-into on the shoulder, of fine linnen: but in time of war, they wear crimson mandillions, behind and before so crossed, over their armour. They come hither exceeding young, that they may the sooner attain to a commendati at home, (whereof many be of great value) not got by favour but signiority; and are to live here for the space of five years (but not necessarily together) and to goe on four expeditions. If one of them be convicted of a capital crime, he is first publicly disgraced in the Church of *Saint John*, where he received his Knight-hood; then strangled

strangled, and thrown after into the sea in the night-time. Every Nation do feed by themselves in their severall Alberges, and sit at the table like Friars: but such as upon fast doe get leave to eat apart, have fixty crownes allowed them by the Religion yearly; as all have five and twenty a piece for apparell. There are here resident about five hundred, being not to depart without leave: and as many more dispersed thorow Christendome: who hither repair upon every summons or notice of invasion. The Religion is their generall heir, wherefoever they die: onely each Knight may dispose of a fifth part of his substance. There be sixteen of them Co-tinellers of State, and of principall authority, called Great Crosses: who wear tippets, and coats also under their cloaks, that be signed therewith. Of these are the Marshall, the Master of the Hospital, the Admirall, the Chancellour; &c. When one doth die, another is elected by the Great Master and his Knights, who give their voices (if I forget not) by bullets, as do the *Venetians*; whereby both envy and faction is avoided. Now if the Great Master fall sick they will suffer no vessel to go out of the haven, untill he be either recovered or dead, and another elected: lest the Pope should intrude into the election, which they challenge to be theirs, and is in this manner performed. The severall Nations elect two Knights a piece of their own, and two are elected for the English from amongst themselves; these sixteen choose eight, and those eight doe nominate a Knight, a Priest, and a Friar-servant (who also wears arms) and they three choose the Great Master, out of the sixteen Great Crosses. This man is a *Pickard* born, about the age of fixty, and hath governed eight yeers. His name and title, *The Illustrious and most Reverend Prince my Lord Friar Alopius of Rhodian-Court, Great Master of the Hospital of Saint Johns of Jerusalem: Prince of Malta, and Goza*. For albeit a Friar, (as the rest of the Knights) yet is he an absolute Sovereign, and is bravely attended on by a number of gallant young Gentlemen. The Clergy do wear the cognizance of the Order: who are subject to like laws except in military matters.

There are fixty villages in the Island, under the command of ten Captains; and four Cities. Old *Malta* is seated (as hath been said before) in the midst of the Island



A. The City of *Malta*.
B. The Castle of St. *Hermes*.
C. The Castle of St. *Angelo*.
D. *Burgo*.
E. The Plat-form.
F. The Fort of St. *Michael*.
G. The Fort of St. *Michael*.
H. The Fountain.

upon a hill, and formed like a scorchion: held of no great importance, yet kept by a garrison. In it there is a grove, where they say *Saint Paul* lay when hee suffered ship-wrack, of great devotion amongst them. The refined house thereof they

they cast into little medals, with the effigies of *Saint Paul* on the one side, and a *Viper* on the other, *Agnus Dei*, and the like: of which they went thore to the forainer. They say, that being drunk in wine, it doth cure the venome of serpents: and withall, though there be many serpents in the Island, that they have not the power of hurting, although handled, and angered, be-cause of their venome ever since the being here of the Apostle. The other three Cities (if they may all be termed) are about eight miles distant; and not much without a musket shot each of other; neer the East-end and on the North-side of the Island: where there is a double haven divided by a tongue of rock, which extendeth not further then the conveniently large entrance. The East haven resembleth the horn of a Stag, the first branch (as the palm) affording an excellent harbour for the greatest ships, and the second for Gallies; the rest are shallow. Close to the upper-most top there is a Fountain of fresh water, which plentifully furnisheeth all vessels that do enter. On the tip of the afore-said tongue stood the strong Castle of St. *Hermes*, the first that the *Turks* besieged: which after many furious assaults, twenty thousand Cannon shot (whose horrible roarings were heard to *Messina*) and the losse of ten thousand lives, they took in the year 1565 in the month of June; but to the greater glory of the vanquished, that losse rather in-tagging then dis-heartning the remainder.

Worthy of heaven (b-ave souls) from whence you came,
Lustre of men, of honour; true your fame,
That *Malta* can from Turkish powers defend:
Nor thons and ships, nor horrid conflicts, bend
Toor thoughts to fear; nor Scythian cruelty,
Angels admire your valour from on high,
Angels shall lend (Slight threats and barbarous strength)
Merit misse succour. Victory at length
Will crown your toiles, and you to Olympian year,
Strongest Heroes old, whom better times did bear,
But if Fates would that you your best blood spend
In bold defence, and so great labours end:
O valiant hearts! what better then to die
For Convent, Churches, Altars? Greater glory
Never be-fell to man, nor ever shall,
Vanquish, you shall live vanquishers to all
Eternity: your honours, and renown'd
Exploits, shall ever in mens mouths be found.

Caelo alto demissa animæ dignissima celo,
Lux invicta virum, lux nobilitatis, ab armis
Tuorum Meliten quæ fortiter aula tuæ:
Territa non acie horrent, non mille carinis,
Scythia aut diæ Scythicæ impietati, ab alto
Minutor superi fortissima Pectora ab alto
Demittunt (condemne minas & barbaræ tela)
Speratam meritis auxilium, Victoria tandem
Excipiet scissos, claque reponet Olympo
Heroes inter, melior quos protulit ætas
Quod si fata velint patriæ pro moribus acres
Pugnando tantos demum finire labores:
Quid melius quam pro patria procumbere fortes:
Pro Panis Arique sacris? cui gloria major
Contigit? aut ullo potis est contingere scelo?
Victores vixi semper viretis in omne
Temporis æterni spatium: perque ora virtutum
Semper honos, semper clarissima gesta sonabunt.

Oçav. Manin.

Now upon the point of the Promontory which lies betweene these two branches of the haven where the Ships and Gallies have their stations, on a steep rock stands the Castle of *Saint Angelo*; whose strength appeared in frustrating those violent batteries (being next besieged by the *Turks*) whereof it yet beareth the scars. At the foot of the rock are certaine Cannons planted, that front the mouth of the haven. This Castle is not onely divided by a trench cut thorow the rock, from the *Burgo*: a little City which possesseth the rest of that promontory; being all a rock, hewne hollow within for their better defence; and dis-joynd by a great deep ditch from the land. South of this, and on the next Promontory, stands another towne, which is called *La Isula*: on the point thereof there is a platform, and at the other end the strong fort of St. *Michael*; yet inferiour in strength to that of St. *Angelo*. Here remember we the peticie of a *Mahometan*, descended, no doubt, of Christian parentage, and favouring our Religion: who in the time of the strictest siege, and smallest comfort to the besieged, leapt into the sea, and maugre all the shot that was made at him, swam to this fort: where first requiring and receiving Baptisme, he made known unto them the secrets of the enemy, advised how to frustrate their purposes, and bravely thrust himselfe forward in every extremity. But the Knights of the Order assisting one another by their proper valour, so nobly behaved themselves, that the *Turk* began to despair of successe: and upon the rumoured approach of the Christian succours (which in the best construction by the over-circumspect Vice-roy of *Sicilia* had been dangerously protracted) imbarqued themselves, and departed. But all, saving *Burgo* and *Saint Angelo*, reduced into powder, and the return of the *Turk* distrustful, it was propounded amongst the

Knights, to abandon the Island, rather than vainly to repaire, and endeavour to defend those lamentable ruins; the adversaries un-equal power; & backward aid of the Christian Princes considered. But it too much concerned the state of Christendome, (especially of the countries confining it) being as it were both the key and bulwark thereof, to have it so forsaken: Infomuch that the Pope, the *Florentine*, and the rest of the Princes of *Italy*, encouraged them to stay; assisting them with money, & all necessary provision. But especially the King of *Spain*: who over and above, did send them three thousand Pioners, & clevied in the Kingdome of *Naples*, & *Sicilia*, to repair their old fortresses, and begin a new City upon that tongue of land which divideth the two havens: now almost absolutely finished.

This is called the City of *Valletta* in the honour of *John de Valletta*, who then was Great Master. Not great, but fair, exactly contrived, and strong above all other: mounted a-loft, and no where affailable by land, but at the South-end. The walls of the rest do joyn to the up-right rock, as if of one piece, and are beaten upon by the sea. That towards the land, is but a narrow Isthmos, where the rock doth naturally rise: the ditch without hewn down exceeding broad, and of an incredible profundity, strongly flankt, and not wanting what fortification can doe. This way openeth the onely gate of the City; (the other two, whereof one leadeth to *Saint Hermes*, and the other to the East haven, being but small posterns, and hard within are two great bulwarks; planted on the top with Ordnance. At the other end (but without the wall) stands the Castle of *Saint Hermes*, now stronger then ever, whereof (as of that of *St. Angelo*) no French-man can be Governour. Almost every where there are platforms on the walls, well stored with Ordnance. The walls on the in-side are not above six foot high, un-imbattell'd, & shelving on the out-side; the buildings throw-out a good distance off, both to leave room for theouldier, and to secure them from battery. Neer the South-end, and on the west-side, there is a great pit hewn into the rock; out of which there is a port cut under the wall into the West haven: intended (for yet un-finished) to have been made an Arsenal for their gallies: that harbour being too shallow for ships: a work of great difficulty. The Market place is spacious; out of which the streets doe point on the Round. The buildings for the most part uniform; all free stone, two stories high, and flat at the top: the upper roomes of most having out-lookers. The Great Masters Palace is a princely structure, having a tower which over-looketh the whole Island. The chamber where they sit in council, is curiously painted with their fights by sea and by land; both forain and defensive. The seven Alberges of the Knights, be of no mean building; amongst whom the City is quartered. Magnificent is the Church of *St. Paul* and that of *S. Johns*: the one the seat of a Bishop, and the other of a Prior. And *Saint Johns* Hospital doth merit regard, not onely for the building, but for the entertainment there given: for all that fall sick are admitted thereunto. The Knights themselves there lodge, when hurt or diseased; where they have physick for the body, and for the soul also (such as they give.) The attendants many, the beds overspread with fair canopies; every for-night having change of linnen. Served they are by the junior Knights in silver: and every Friday by the Great Master, accompanied with the great crosses. A service obliged unto from the first institution; and thereupon called Knight-Hospitaliers. The Jesuits have of late crept into the City, who now have a Colledge a building. Here be also three Nunneries: the one for Virgins, another for penitent Whores, (of impenitent here are store) and the third for their bastards.

The barrenesse of this Isle is supplied with the fertility of *Sicilia*, from whence they have their provision. The City is victualled for three years; kept under the ground, and supplied with new, as they spend of the old. They have some fresh water-fountains; and the rain that falleth they reserve in cisterns. Besides the Knights and their dependents, the Citizens and Islanders be within the muster of their forces, in which there are not of living soules above twenty thousand. They keep a court of guard nightly: and almost every minute of the night the watch of one fort gives two or three knolles with a bell, which is answered by the other in order. The Religion hath onely five Gallies; and stinted they are, as I have heard, to that number, (if more, they belong unto private men) and but one ship. The custom is, or hath been, having hung out a flag, to lend money to all comers that would dice it: if they win, to repay it with advantage; if lose, to serve untill their entertainment amounted to that summe. Now the expeditions that they make are little better then for booty: sometimes landing in the night time on the main of *Africa*, and surprizing

zing some village; or cowering along the coasts, they take certain small barks, which disburdened of their lading and people they suffer to hull with the weather. For they make good profit of their slaves, either employing them in their drudgeries (they having at this instant above fifteen hundred of them) or by putting them to ranfome. For ever and anon you shall have a little boat, with a flag of treaty, come hither from *Tripoly*, *Tunis*, and *Algiers*, to agree for the redemption of captives: as to the *Maltese* to those places, who are served with the same measure. During my abode here, there arrived a bark, brought in by eight Englishmen, who had for a long time served the Turkish Pirates of *Tunis*: they bound for *Algiers*, took weapons in hand, and droveth the distrustlesse *Turks* (being twice as many) into the stern, kept there by two, whilst the other dressed the sails for *Malta*. Amongst them there was one, who saying he would never be slave to a Christian, stript himself secretly, and propping up his gown, and laying his Turbant upon it as it still there, and dropt into the sea. But the deceiver was deceived by the high land, which seemed neeter then it was: and so wearied with swimming, sunk in their fights. The Inquisition would have seized both on their persons and purchase, because they had served the Infidels: but they were protected by the Great Master (being desirous to serve him) who will not suffer their cruel authority to enter the new City; so that they are fain to reside in *Burgo*.

The *Maltese* are little lesse tawny then the *Moors*, especially those of the country, who go half clad, and are indeed a miserable people: but the Citizens are altogether Frenchified; the Great Master, & major part of the Knights, being French-men. The women wear long black stoles, where-with they cover their faces (for it is a great reproach to be seen otherwise) who converse not with men, and are guarded according to the manner of *Italy*. But the jealous are better secured, by the number of allowed curtizans (for the most part *Greecians*) who sit playing in their doors on instruments; and with the art of their eyes invigile these continent by vow, but contrary practice; as if chastity were onely violated by marriage. They here sit early and late, in regard of the immoderate heat, and sleep at noon-day. Their markets they keep on Sundays.

Now were the gallies returned with indifferent successe; & yet may stay was pro-rogued by the approaching festival of their Patron: for untill that was past, no boat would stir out of the harbour. The Palace, Temples, Alberges, and other principall houses were stuck round on the out-side with lamps the evening before: and amongst other solemnities they honoured the day with the discharge of all their artillery. The Forts put forth their banners: and every Alberg the ensign of his Nation: at night having bon-fires before them. Five great ones were made in the court of the Palace; whereof the first was kindled by the Great Master, the second by the Bishop, the third by the Prior, the fourth and fifth by the Marshal and Admiral. On the four & twentieth of June I departed from *Malta* in a *Falucoo* of *Naples*; rowed by five, and not twice so big as a wherry; yet will lie for a space keep way with a galley. They use to set forth in such boats as these, two hours before Sun-set: and if they discover a suspected saile between that and night (for the *Turks* continually lie there in wait) do return again: if not, they proceed; and by the next morning (as now did we) reach the coasts of *Sicilia*.

Sicilia, the Queen of the *Mediterranean* Island, so said to be, not onely for her greatnesse (containing 700 and fourscore miles in circumference) but for her other celebrated excellencies. It beareth the form of a triangle, and was first called *Trinacria* of her 3 Promontories, *Pachynus*, *Pelorus*, & *Liparus*; after *Sicilia*, not (saith *Scaliger*) of the *Ligurian Siculi*, who expelling the *Sicani*, inhabited in their rooms, as is for the most part believed but so called of *Scyllax*, which signifieth cut & selected (as *Silex* signifieth a stone that is hewn, and chosen) in that violently divided from *Italy*.

Or from the earth with sudden waves ore-laid,
Or cut; and new shores of the mid-land made.
Where struggling streams still toyle with might and main;
Lest flood-torn mountains should unite again:

Qua mare tellurem subitis aut obruit undis;
Aut scindit, & medias fecit sibi littora terras.
Vis illic ingens pelagi semperque laborant
Æquora, ne rupi repant confinia montes.
Lucan. l. 3.

Sacred of old unto *Ceres*, and *Proserpina*: for that

The glebe with creaked plough first *Ceres* rears;
First gave us corn, & plow'd the happy fields:
First taught the husbandry: —

Prima *Ceres* uncop glebas dimovit aratro:
Prima dedit frugera limesque micia terris:
Prima docuit agere.
Ovid Met. l. 5.

who are said here first to have inhabited, in regard of the admirable fertility of the soile: the mountaines themselves (whereof it hath many) even to their tops extraordinarily fruitful. Called by *Cato* the granary and nurse of the people of *Rome*; by *Cicero*, the treasury and life of the City: and *Lucan* speaking of it, and *Sardinia*,

Utraque frugiferis est insula nobilis arvis,
Nec plus Hesperiam longinquis mēlibus ullæ,
Nec *Romana* magis completunt horrea tellus.
Ubi vix glebe superat cessantis Austris,
Cum mediū nubes *Boreas* cogenet sub æcem,
Effulsit magnū *Libyæ* tulit imbribus annū.
Lucan l. 3.

Both Islands famous for corn-bearing fields;
No forain soile to Italy more yields,
Nor so the *Romane* granaries doth fill;
Nor *Libya* when the Southern winds are still;
When clouds by *Boreas* cha'rt, neer scorching Zone
Turn to fat showers, more plentiful is known.

Vines, Sugar-canes, hony, saffron, and fruits of all kinds it produceth: mulberry-trees to nourish their silk-wormes, whereof they make a great in-come: quarries of porphyrie, and serpentine: hot baths, rivers, and lakes: replenished with fish: amongst which there is one called *Lago de Goridan*, formerly the Navell of *Sicilia*, for that in the midst of the Island, but more anciently *Pergus*: famous for the fabulous rape of *Proserpina*.

non illo plura Cayster
Carmina cygnorum labentibus audit in undis.
Sylvæ coronat aquas cingens latus omne, foissque
Fronibus ut vello, Phœbeos summo vertice ignis,
Frigora dant rami, variis humus humida flores,
Perpetuum ver est.
Ovid. Met. l. 5.

Caysters slowly gliding waters bear
Far fewer singing Swans, then are heard here.
Woods crown the lake, and cloth the banks about
With leafie veils, which Phœbus fires keeps out.
The boughes cool shade, the moist earth yields rare flowers:
Here heat, nor cold, the death-lesse spring devours.

In this Island is the farre seen mountaine of *Ætna*: the shady *Eryx* sacred to *Venus*, that gave unto her the name of *Erycina*: *Hibla*, clothed with thyme, and so praised for honey. In the sea that watheth the South-west angle there is a corall found at this day. A soft shrub, green when under the water, and bearing a white berry:

Duritiæ tacto capiant ut ab ære, quodque
Vimen in æquore erat, fiat super æquora saxum.
Ovid. Met. l. 5.

Hardesse assuming from touch air alone;
Under the sea's twig, above a stone.

and changeth into red.

We shall have occasion to treat of the more celebrated Cities in the proceſſe of our Journall: now a word or two of the changes it hath suffered in the divers inhabitants and governours, and of their present condition. It is said to have been first inhabited by the *Cyclopes*,

propago
Contemperit superum lævæque avidissima cædis
Et violenta fuit.
Ovid. Met. l. 1.

High Heavens contemners, covetous of blood,
Most violent

savage, and exercised in all kinds of impiety, whereupon they were said to war against heaven: receiving that name from the form of their beavers, the fight being round, and therefore fained to have had but one eye, and that in the forehead. Their bones in sundry places digged up, and at this day to be seen, do give a sufficient testimony of their Gyant-like proportions. They have yet an annuall feast at *Mossena* where they carry about the statue of two Giants of both sex in procession. This race extinguished, the *Sicani* succeeded; a people of *Spain*, so named of the river *Sicoris* in *Catalonia*; now *Agua nevall*,

Hesperios inter Sicoris non ultimus annis.
Lucan. l. 5.

Not least of the Hesperian streams.

who were expelled by the *Siculi*, a people of *Lygyria*, and both descended from one originall. After which the *Grecians* sent hither their Colonies; building sundry maritime cities, and incorporated themselves with the inhabitants. To omit their severall wars, and celebrated Tyrants; at length *Sicilia* having relinquished the *Romane* amity, to take part with *Hannibal*, was by *Marcellus* reduced into the forme of a Province; and so held ever after (though not without sundry defections, by the

Romane

Romane and *Greek* Emperours, untill it became a prey unto the *Go's* in the year 485 together with *Italy*: who about seventy years after were expelled out of both by *Belisarius* & *Narjes* Lieutenants to the Emperour *Iustinian*. Long after it fell into the hands of the *Saraceni*, by the treason of *Euphemius* a Prince of the people. Who having stoln away a certain beautifull Nun, and being pursued by Justice, fled into *Africa* to the *Saracen* Amirs, promising to deliver him the Island; to that he would make him King of the same, & to pay a great tribute yearly: which by his assistance he effected. But vengeance did swiftly follow: for passing thorow *Sicilia* in state and approaching neer unto *Syracusa*, two brethren of that City upon a sudden motion conspiring his death, & going out with the rest to meet him, as the insinuating Tyrant bowed his body to every private salutor, the one of them caught him by the hair, whilst the other struck his head from his shoulders. So got the *Saraceni* the sovereignty, and for two hundred years kept it. At the end of which time they were expelled by the *Normans*, conducted by Count *Roger*. Him *Simon* succeeded, who not long out-living his father, left his State to his brother a second *Roger*: whom Pope *Innocent* the second by force of armes would have dispossessed; alleging it to be the patrimony of *S. Peter*. But he took both him and his Cardinall prisoners. Meanwhile a new Pope was elected at *Rome*: who to win Count *Roger* to his faction, gave him the title of King (as he had the possession) of both the *Sicilies*. William succeeded *Roger*: the second, whom *Adrian* the fourth excommunicated, for with-holding the goods of the Church, and discharged his subjects of their fealty: who reconciled, received the Crown as from him, and from that time forward *Sicilia* was called *S. Peters* patrimony. Him succeeded William the second: who left behind him one only daughter called *Constance*; and she a Nun. Whereupon *Clement* the third attempted by armes to have seized the Island. But *Tancred* the bafe son of King *Roger* (elected King by the Nobles) repulsed him. What force could not, his successor *Celestine* thought to compasse by a wile: who getting *Constance* out of the Nunnery, and dispensing with her vow; did marry her unto the Emperour *Henry* the fourth upon condition that he should pay a yearly pension for the same, and hold it in chief of the papacy: who shortly after became Lord of the Whole. It were tedious to relate how oft (and in what short time) they gave it from one to another: like the ball of Discord, taken up with much Christian blood-shed. At length *Clement* the fourth did give it from *Conradine*, unto *Charls* of *Norm* the French Kings brother: betraying *Conradine* to the slaughter, who was overcome neer *Naples* in a mortall battle, and his head stricken off by *Clements* appointment. So fell the *German*s: and so rise the French-men to the Kingdom of *Napels* and both the *Sicilies*. But here some seventeen yeers after they were bid to a bitter banquet: all slain at the tole of a bell through-out the whole Island; which is called to this day the *Sicilian* Even-song. A just reward (if Justice will countenance (so bloody a design) for their intolerable insolencies. The author of this massacre was *John de Prochina*, som-time servant to *Manfred*, their late slain King, *Don* *Edro* King of *Aragon*, had married *Constance* the only daughter of *Manfred*. In whose right (although *Manfred* was a bastard, a patricide, and usurper) he entered *Sicilia* in this tumult, whereunto he was privily crowned King by the general consent of the *Sicilians*: it continuing in the house of *Aragon*, untill united to *Castile*. So it remaineth subject unto *Spain*: and is governed by a Vice-roy under the Spanish Council for *Italy*; which consisteth of three Spaniards, and three *Italians*; the Constable of *Castile* being President. Who by the Kings allowance doe institute Governours, Judges, Commanders, and dispose of titles and dignities. *Sicilia* yeelds to the coffers of *Spain* yearly six hundred thousand Duckates: some say, a million: but that and more drawn back again in rewards and payments. There is in it by computation about a million of souls. We may conjecture of their force by the army of *Don Garzia* of *Toledo*, consisting of three thousand horse, and ten thousand foot (and that raised but out of the South angle of the Island) to defend the large and un-fortified haven of *Augusta*, if the *Turk* should have there attempted to land, when he passed by to the invasion of *Malta*. But what was this, compared with that which we read of *Dionysius* the elder, being but Lord of *Syracusa* only, and the adjoining territories? who kept continually ten thousand foot-men of his guard, as many horse-men, and four hundred gallees. But now there are but eight maintained about the whole Island. The summit of the lesser hills are crowned with townes, and the coasts beset with watch-towers through-out; the seas being seldom free from the *Turkish* Pirates of *Africa*.

The *Sicilians* are quick-witted, and pleasant: *Epicharmus* of that Nation being the first inventor of Comedies, and *Theocritus* of Pastoral Eglogues:

*Mle ubi septena modulatus arundine carmen
Musa: bar silvas, non unquam tempore eodem
Silen siluetos effundit in aquora cantus,
Scyllæ recure canes, Arctæra Charybdis,
Ecce scopolis auditur júbila Cyclops.
Silius Italicus 14.*

*When he with verse to pipe apply'd, did please
Even rude woods, then no Syren sung so seas:
Scyllas dogs barkt not, black Charybdis stay'd:
The Cyclop listned whilest he played.*

Empedocles doth shew their excellency in Philosophy; *Euclide*, and *Archimedes* in the Mathematicks. A people greedy of honour, yet given to the ease and delight; talkative, meddlesome, dissentious, jealous, and revengful. They have their commodities fetcht from them by forainers, & withall the profit: who traffick little abroad; and are (though seated in the midst of the sea) un-expert Navigators. So supinely idle, that they sell their sugar as extracted from the cane, to the *Venetians*; and buy what they spend of them again, when they have refined it. The Duke of *Osuna* is now Vice-roy, who keeps his Court at *Palermo*; the ancient seat of the *Sicilian Kings* styled the *Happy*, for the delightful situation now adorned with goodly buildings; and frequented by Students. It is seated on the North-side of the Island, having naturally no Port, yet one lately made by a mighty Peere: a work of great expence, and no small admiration. This Vice-roy hath well purged the countrey of Bandittiads, by pardoning of one for the bringing in or death of another: who did exceedingly, and yet doe too much infect it. Besides, the up-land in-habitants are so inhospitable to strangers, that between them both, there is no travelling by land without a strong guard; who rob and murder whomsoever they can conveniently lay hold on. Their Religion is *Romish* (yet are they not so few as ten thousand who are of the tolerated *Greek Church*.) *Palermo*, *Messina*, and *Mont-royal*, have their Arch-bishops. The Bishops of *Agri-genis*, *Mazara*, and *Malia*, being under the first: the second hath *Pasi*, *Cesaleu*, and *Lipari*. The third *Syracusa*. The Bishop of *Catania* is under none of them. There be in this Island seven Princes, four Dukes, thirteen Marquesses, fourteen Earls, one Viscount, and eight and forty Barons. The chief of the ancient *Sicilian Nobility* attend in the Court of *Spain*: a course of life, rather politely commanded, then elected.

June 25 having compassed *Cape Passaro*, defended by a strong fortresse not long since erected, we rowed close under the Cliffe called *Muro del Porco*, (in that those black rocks do resemble the snouts of swine) where store of Tunny is taken. A fish that is bred (as hath been said before in the lake of *Morin*), but groweth unto his greatnesse in the Ocean: when about the midst of May they return again into these seas. They cut them in pieces, salt them, barrell them up, and so vent them unto most places of *Europe*: effectred here-to-fore a vile food.

*Quod vocis pretium: siccus petra funculus, & vas
Pelamidum aut veteres Afrorum Epimenia bulbi.
Juv. Sat. 7.*

*What's thy tongues fee? Dry gammons, a base dish
Of Tunny: mome thy presents of sale fish:*

and so is in my judgement, in taste something resembling flesh, as in colour and solidity. I have read or heard how certain Merchants being bound to serve the *French* army at the siege of *Naples*, with so many tun of Tunny, and not able to perform it: hearing of a late fought battell in *Barbary*, and repaired to the place, and supplied the quantity with mans flesh drest in the same manner: which proved so over-high a feeding (most easily converting into the like) that their bodies brake forth into loathsome ulcers; and from that infection the disease that taketh from them the name (not known before in our parts of the world) was introduced amongst us. And *Scaliger* in his 181 Exercise upon *ardau*, and the 19 section doth also affirme, that it proceeded not originally from the impurity of women, but from contagion; and that the *Spaniards* did first transport their rarewares from the *Indians*: as common amongst them as the maseles amongst us, and equally contagious. Which seemeth to confirm the former assertion; they having been Man-eaters for the most part. No Tunny is suffered to be sold at *Venice*, unless first discaskt, and searcht to the bottome. The story goes, how the *Genoas* having seized on a part of *Venice*, and driven the *Venetians* into their houses: a woman running to a window to behold the tumult, by chance threw down a mortar of brasse, which lighting upon the head of their General, struck him dead on the earth. Whereupon discomfited, the *Genoas* retired in such haste, that they left a number

of

of their men behind them; who saved themselves for a time by mingling with the *Venetians*, being not to be distinguished by habit, language, favour, nor behaviour. At length all generally were commanded to ascend an high tower: where (not unlike as the *Gileadites* served the *Ephramites*) a sheep being set before them, they were compelled to name it. So being distinguished (the name differing in their dialect) they were thrown down head-long. The *Genoas* having after taken certain of their gallies, wherein were the prime of their Gentry; in revenge of that cruelty, caused them to be cut in pieces, and drest like Tunny; nailing of their hands to the bottome with scedules of Tin containing their names, and so sent it thither to be sold: who bought, and almost had devoured it all, before it was discovered. But I have this only by relation. Still winding with the shore, we entred at length the haven of *Syracusa*; and together with the Sun, made an end of that days journey.

Archias not daring to return unto *Corinth*, having un-naturally abused a youth of honest behaviour, imbarqued himselfe with certain *Corinthians* and *Dorians*, and came together with *Myscellus* unto *Delphos* to consult with the Oracle. Demanded by *Apoll*, whether it were riches or sanity that they affected: *Myscellus* maid sanity, and *Archias* riches. Whereupon he commanded the one to erect *Crotona*, and the other *Syracusa*: which he did in the second year of the second Olympiad. Where they in short time grew so wealthy by the fertility of the soil, and benefit of the haven: that it became a proverbiall scoffe unto the too sumptuous, that they were not worth the riches of *Syracusa*. *Archias* slain by *Telephus*, whom he had formerly defiled; the Citizens converted the government into an Aristocracy. But the Nobles by a law that they had made, as jealous that some of them should have affected the tyranny, exiled one another: so that the commons assumed the government. After, to accord a dangerous sedition, they chose *Gelon* for their Tyrant, in the yeer of the Lord 2474. *Hieron* succeeded *Gelon* the good; his cruelty tempered by the instructions of *Pindarus* and *Simonides*. *Thrasibulus* his successor was expelled by the *Syracusians* for his oppression; and the State again reduced into a Democracy: untill three-score years after it was usurped by *Dionysius*: a man admirably valiant. *Dionysius* his sonne succeeded as execrably vicious, (although both the hearers of *Plato*) who over-thrown by *Dion* and *Timoleon*, was sent unto *Corinth*, where he lived in great poverty. So recovered the *Syracusians* their liberty; but had not enjoyed it above twenty yeers, when *Agathocles* (a man of a base originall) did make them stoop to a cruell subjection. He dead, and after much civill dissension, they make choice of *Hieron* the second of that name; most beautifull in body, and as beautifull in mind; whose prosperous government lasted fifty yeers; being ever a friend to the *Romanes*. *Hieronimus* his sonne, within fifteen months after the death of his father, was slain by his guard. Now as for the *Syracusians*, although subject themselves to these Tyrants; yet were they the masters of others: and when free, delivered many from the servitude of the Barbarous. Memorable are the fights which they had with the *Athenians* and *Carthaginians*: and glorious their victories.

Portus æquoreis sueta insignit tropheis.
Sil. Ital.

Still maintaining their own, until the fore-named *Hieronimus* sided with the *Carthaginians*; and they after him, against the *Romanes*: who under the conduct of *Marcellus*, sacked their City: defended for three yeers by the especiall labour and miraculous engines of *Archimedes* that excellent Mathematician, & inventor of the Sphere.

*When Jove within a little glasse survey'd
The heavens, he smil'd; and to the Gods thus said:
Can strength of mortall wit proceed thus far?
In a frail orb my works presented are,
Hither the Syracusians art transplac'd
Heavens form, the course of things; & humane feat.
T' included spirit serv'd by star decks signes,
The living work in constant motion winds.
T' adulterate Zodiack runs a naturall year,
And Cynthia's forg'd horns monthly new light bear.*

*Jupiter in parvo cum cerneret æthere vitro
Risit, & ad superos talia dicta dedit:
Hucine mortalis progreſſa potentia curæ?
Jam meus in fragili lud tur orbe labor,
Jura poli, reſumque fidem, legemque vicorum
Ecce Syraculũ et inſublit arte ſenex.
Inclufus variis famulatur ſpiritus aſtris,
Et vivum cetis motibus uret opus.
Percurrat proprium, mentitur ſignifer annum,
Et ſimulata novo Cynthia menſe edit.*

V. ioving

*Imque suum volvens audax industria mundum,
Gaudet, & humana fidera mente regit.
Quid talis infonem tonitu Salmonea miror?
Zanula Nature parva repetita manus.
Claud, in Epp.*

When the City was taken, a souldier found him in his study, busie about certain Geometrical proportions; who ready to strike, was desired by him a little to stay untill he had perfected his demonstration. Who forthwith flew him, offended with his answer; to the much grief of *Marcellus*: who not onely spared his kinsfolks for his sake, but had them in great honour.

Syracusa in times past contained four conjoyning Cities, environed with a wall of two and twenty miles in circuit; *Orygia*, *Neapolis*, *Acradina*, and *Tyche*; besides, a strong Fort called *Hexaple*, high mounted, and over-looking the whole. Seated it is on a rocky point of land, which divides the two havens. *Orygia* stands at the uttermost extent: an Island joynd by a bridge to the rest. Wherein is the so chanted fountain of *Arethusa*; oncea Nymph of *Acradina*, (as they fable) beloved of the river *Alpheus* and turned into a spring by *Diana* for safeguard of her chastity; being conducted by her under-seas and earth, and re-ascending in this Island. Followed not-withstanding by the lover.

*Sicania præterea sinu jacet insula contra
Plemmyrium undosum: nomen dicere priores
Orygiam, Alpheum fama est huc Eridis amnem
Occultas egisse vias subter mare, qui nunc
Ore Arethusa tuo siculis confunditur undis.
Æt. l. 3.*

*Against Plemmyrium in Sicilian bay,
There lies an Isle, east call'd Orygia.
Hither Alpheus under seas (fame goes)
From Elis straid; and as thy mouth arose
Lov'd Arethuse: from whence seas he flows.*

They so conjecturing, for that this fountain was said to grow thick, and favour of garbidge, at such time as they celebrated the Olympiads: and defiled the river with the blood & entrails of the sacrifices. But *Strabo* derides the conceit, though (besides divers more ancient authors) it be affirmed by *Seneca*, and others. The fountain is ample, and fendeth to the adjoining sea a plentiful tribute. Before, and even in the days of *Diodorus* the *Sicilians* number of sacred fishes were nourished herein: so said to be, for that who-soever did eat of them (though in time of war) were afflicted with sundry calamities. Now the North-side of the rest of the City was *Neapolis*: the South-side *Acradina*, and the West-end *Tyche*, which stretcheth far into the land so named of the Temple of *Fortune*. As for the castle *Hexaple*, it stood further off upon the summit of a rock; which *Cicero* doth call the great and magnificent labour of Tyrants: consisting of solid stone, and raised of a wonderfull height, more strong then which there could be nothing made, or almost imagined. All being defaced by *Marcellus*, and suffering a further destruction by *Pompey*, *Syracusa* may yet say,

*Ille ego sum Romæ labor atque in jura Pœni:
Pro metiam fragis Grecia sensit omis:
Figere quæ volvere aliis in sedibus arma:
Excubata jacent sedibus orba suis.
I. C. Scal.*

*Of Rome thy excessive toils, the scourge of Carthage
Am I: for Greece also felt war's rage,
Th' Ensigns they would in foreign seats have shown,
Now built'd ours, lie deprived of their own.*

But *Augustus Cæsar* sent thither a Colony, and re-built a great part of that which lies next to *Orygia*, with the Isle it self: whereon now there standeth a strong Castle possessing the whole compasse of the Island; divided by a deep trench (but not by the sea, from the rest of the City. The City it self is strongly walled, (then which heretofore there was nothing more goodly) not far removed on both sides from the sea: the point whereon it doth stand being but narrow towards the West, and so maketh by land a difficult approach: without which are the ruins of the old City. The principall gate is on the South-side, and neer the West-end, over which is written,

SYRACUSA CIVITAS INVICTISSIMA,
DEO ET REGI FIDELISSIMA.

the City being styled, *Syracusa* the Faithfull. The Garrison consists of two hundred Spaniards, and three hundred Towns-men: besides certaine Horsemen

men of the Countrey adjoining, who serve by turnes, and are nightly sent forth to secure and guard the sea-coast. The buildings of the City are ancient, the inhabitants grave, and their women all hid under long black stoles, not unlike the *Maltese*. The Winter is here most temperate, no day so tempestuous; as affordeth not some fun-shine: but again they are afflicted with the in-salubrious heat of the Summer. Yet in the hottest season cool springs gush out of the rock (not to speak again of *Arethusa*) both within the walls of the City, and without; and that so neer unto the sea, that the salt doth mingle with the fresh upon every motion. Notwithstanding there is a long ancient Aquaduct, which conveyeth waters from the neerer mountains (yet reaching short of the City) where-with the City is principally furnished. The two havens that wash the South and North-sides of the City (which by the inclining of the two opposite promontories toward *Orygia* are defended from all weathers) doe resemble in form the figure of 8. The greatest lies towards the South, the most goodly and most famous that ever Nature or Art had a hand in; into which the litle and gentle *Anaps* doth discharge it self; joyning not far above with the fountain *Cyane*, whose conjunction hath given invention to their celebrated loves and nuptials.

Having stayed a day at *Syracusa*, we put again to sea, and arrived before night at *Catania* the Renowned. A City more ancient then beautifull: seated on the North side of a great, but shallow bay; and therefore not to be approached by ships: the cause perhaps that it is not kept by a garrison. Once it was a Colony of the *Naxians*. But *Hieron* the first dis-planted the old inhabitants, and peopled it with other: changing also the name thereof into *Ætna*. He is said to have built it a-new: but after the death of the Tyrant, the *Catanians* recovered their City, over-threw his monument, defaced his titles, and again did call it *Catania*. Little is here note-worthy, more then that it is an University, and seated on a soile that aboundeth with all things. They have litle trading, and therefore the more inhabited by Gentlemen. Of late not far from the City, an Image of our Lady was under earth (as they say) accidentally found; whose imputed miracles have got her already much fame, but not yet a Temple: contented, untill enriched by the tribute of their zeal, with a canvas pavilion. This City doth wel-nigh joyn to the skirts of *Ætna*, whereby it receiveth both losse, and (if *Strabo* may be believed) advantage. For the ejected flames have heretofore committed horrible wastes, which gave *Amphinomus*, and *Anapius*, two brethren, and occasion to become famous for their piety; who refused their parents engaged by the fire, and bare them away on their shoulders; whereof *Silius Italicus*,

*Catania too neer Ætna; honoured,
In that it two such pious brethren bred:*

*Catinæ nimium ardenti vicina Typhoe;
Et genæ ille pius quondam celeberrimus fratres;
l. 13.*

and *Ausonius*,

*Who will forget Catania? of high fame
For piety of brothers sinder'd in flame.*

*Quis Catinam sileat? —
Hanc ambulatorum fratrum pietate celebrem;
Cat. lib. 10.*

And even at this day once in three or four years it falleth in great flakes on the countrey below, to the terror of the Inhabitants, and destruction of their vintage. But on the contrary side (according to that author) the ashes thereof doth so enrich the soil, that both vines and corn there prosper above admiration. Who reports besides, that the grasse so manured, kills the sheep that doe feed thereon unlesse within forty or fifty dayes they be let blood in the ear. Howbeit at this day much ground about it lies waste, by means of the ejected pumis. Greatly desirous I was to have ascended this mountain: but it required much time; besides, the countrey here-about is daily foraged by thieves, who lurk in a wood of eight miles compasse, that neighbours the City. So the next morning we departed, and failed for the space of thirty miles about the East skirts of that mountain; whereof we now will make a description.

Ætna, called by *Pindarus* the celestiall Columne, is the highest mountain of *Sicilia*, for a great space leisurely rising: inasmuch as the top is ten miles distant from the uttermost basis. It appeareth this way with two shoulders, having an

eminent head in the middle. The lower parts are luxuriously fruitfull, the middle woody, and the upper rocky, steep, and almost covered with snow: yet smoaking in the midst like many conjoyning chimnies, and vomiting intermitted flames, though not but by night to be discerned, as if heat and cold had left their contention and embraced one another. This burning beacon doth shew her fire by night; & her smoak by day, a wonderfull way off: yet heretofore discerned far further; in that the matter perhaps is diminished by so long an expence. My self have seen both plainly unto *Malta*: and the mountain it self to be discovered an hundred and fifty miles off by the sailer. Those that have been at the top do report, that there is there a large plaine of cinders and ashes, environed with a brow of the same; and in the midst a hill of like substance: out of which bursted a continuall wind hangs about it like a great low cloud; and often hurling forth stones, and cinders. Wherefore the story of *Empedocles* the *Sicilian* Philosopher, then whom

— Nil hoc habuisse viro præclarior in se,
Nec sanctum magis, & mirum cæsumque videtur,
Carmina quoniam etiam divini pectoris ejus
Vociferantur & exponunt præclara reperta;
Ut vir humanus videtur sic præclarus.
Lucr. 1.1.

More excellent in nothing hath brought forth,
More sacred, wonderfull, or of more worth:
His verse divinely fram'd, allowed resound
Naturee deep mysteries by him our found,
As if not of an humane off-spring born:

Is by some called into question. Who (as they say) affecting divine honour, withdrew himself privately from his companions, and leapt in at the mouth thereof, but was revealed by his brazen shoes which the fire had thrown up again. For it is impossible to be approached, by reason of the violent wind, the suffocating smoak, and consuming fervour. But hear we *Virgil's* description:

— horridificat tonat Ætna ruinas:
Interdumq; atram prorsusq; æthera nubem
Turbine fumantem piceo, & cadente favilla,
At tollit globos flammarum, & sidera lambit,
Interdum scopulos avulsosque viscera montis
Erigit eructans, liquet & itaque saxa sub æuras
Cum gemitu glomerans, fundoque ex æstuat imo,
Fama est Enceladæ semina summe fulmine corpus
Uigeri mole hac ingentemque insuper Ænam
Impositam, rupis flammam expirare caminis,
Et scissum quoties moveat latus, intremere omnes
Murmure Trinacriam, & cælum subtexere fumo.

Æt. 1.

But leave we fables with their allegories, and come to the true reason; given (if truly) by *Lucretius*.

Primum totius subcavae montis
Est natura, fere silem, subfusta cavernis,
Omnibus est porro in speluncis ventus & æas:
Ventus enim fit ubi est agitando per citius æas:
Hic ubi percaluit, calcescitque omnia circum,
Saxa furem, quæ contingit terræque & ab ollis
Excussit calidum flammis velocibus ignem:
Tollit se, ac re ætis ita faucibus ejicit alto
Funditque ardorem longe, longæque favillam
Differt, & crassa volvit caligine fumum;
Exeruditque simul mirando pondere laxa:
Ne dubites quin hæc animalis turbida fit vis.
Præterea magna ex parte mare montis ad ejus
Radices frangit fluctus, æthæque resorbet,
Et hoc usque mari spelunce montis ad altas
Pervenient subter faucis, hæc ire fatendum est,
Aquæ efflare foras: ideoque exrollere flammam,
Saxaque subicere, & arenæ tollere nimbos.

Lib. 6.

Hollow the mountain is throughout, alone
Supported well-nigh with huge caves of stone.
No cave but is with wind and air repleat;
For agitated air doth wind beget.
Which heats the imprisoning rocks, when hot it grows:
The earth chafed by his fury: and from those
Strides forth fire and swift flame: is it self on his
It mounts, and out at upright jaws doth flie:
And fire sheds a far-off, far off dead coles
Transports: and fumes in mystery darkness soles.
Ejelling fumes with hail of wondrous size;
All which from strength of struggling winds arise.
Besides; against the Mountains' roots: that Main
Breaks her swollen waves, and swalloweth them again.
From whence unto the summits of the ascent
The under-mining caves have their excent:
Through which the billows break, and flames out-thrust
With forced stones, and darkening showers of dust.

Besides

Betides, *Ætna* is full of sulphur, and bitumen, apt to be kindled, and so is all *Sicilia*, the principall reason that it is so fertile. This mountain hath flamed in times past so abundantly, that by reason of the smoke and aire in-volved with burning, and the inhabitants here-about could not see one another (if we may give credit to *Cicero*) for two days together. The extraordinary eruption thereof hath been reputed ominous. For so it did after the death of *Cæsar*: when not only the City there-about were dammified thereby, but divers in *Calabria*. And in the year of the world 3981, hard before the fervile wars in *Sicilia*, wherein three-score and ten thousand slaves were slain by the Prætors; it raged so violently, that *Africa* was heretofore an astonish'd witness.

Heretofore inhabited the *Cyclops*, and here *Ætna* hastes to the sea:

he rival of thy ardor, Polypheme,
Bying from savage rage, into a stream
Held'st did both escape his foe, and joyne
Galeata, his joy'd waves with thine.

Ætnus ille tuos quondam Polypheme calori,
Dum fugit agrestem violenti pectoris iram,
In genens l'quæfatus aquas evasit & hostem,
Et ubi vicinam, Galeata; immisit undam.
Sil. Ital. 13.

Notward of *Ætna* lesser hills do arise in the neck one of another, all along the sea-coast, fruitful to their tops: whereupon stand Castles and Towns, of such an height & steepness, as you would hardly think that they were so to be ascended. Upon the iue and twentieth of June betimes in the morning, entering the straits between *Sicilia* and *Calabria*, we turned on the left hand into the haven of *Messena*. *Messena* (now *Messina* the Noble) was at the first called *Zancle* of the crookedness of the place, which signifieth a cycle, built by the Pirates of the *Ætna*, for the better execution of their robberies: when *Anaxilas* Tyrant of the opposite *Regium* drew to him the *Messeni* of *Peloponnesus* to displace the *Zancle*. So the *Rhegians* having overthrown them by sea, and the *Messeni* by land, & entered their City, they were enforced to flie unto their Temples & Altars, when *Anaxilas* would have put them to the word, but *Manicles* and *Gorgus* Captains of the *Messeni*, dissuaded him from being so cruell unto a *Greek* people, who originally were of their blood & alliance: whereupon they raised them from the Altars; and plighting faith unto one another, inhabited it together. So came it to be called *Messina*. This befell in the nine and twentieth Olympiad. But in the time of *Dionysius* the elder, it was razed by the *Cathaganian* *Himilcus*, & that with such hatred, as he left not so much as the ruins. About the beginning of the first Punick wars, the *Mamertini* a people of *Campania*, far hither their Colonies, who posselt the place, and re-built City; which was called for a long time after, rather *Mamertinum*: as the excellent wines that grow hereabout are called by *Mamertal*:

If cups should Mamertian wine they fill,
Give it you may what name so ere you will.

Amphora Nestora tibi Mamertina senectis,
Si datur, quodvis nomen habere potest.
L.3. Ep. 1. 17.

The *Romans* made it their refuge in the *Sicilian* warres against the *Carthaginians*, with whom it stood and fell, as did the whole Islands. It is seated on the West-side and South-end (which is the bottome) of a bay, having behind it high hills, whereof it ascendeth a part, strongly walled, and fortified about with bulwarks, greater or lesse, according to the places necessity. Upon the West-side, and high mounted above it, stands a strong Citadel, which commandeth the whole City, manned by a garrison of *Spaniards*. South-west of it a fortresse is mounted on the top of a higher hill. And on the top of another towards the South, is the Castle of *Gonjaga*: both without the walls. The City is garnished with beautifull buildings, both publique and private. *Venus*, *Nepertus*, *Cæstus*, and *Pollux* had here their Temples; whose ruins are here yet to be seen. Through-out the City there are fountains of fresh water: and toward the North-end, the ruins of an old Aquaduct. In that end which turneth to the East, about the bottome of the bay, where the City is slender, and free from con-course of people, stands the Viceroy's Palace, of no mean building, environed with delightfull gardens and orchards, to which the Arsenall adjoyneth. This end of the City points upon *Calabria*, and extendeth almost to the sea: where the land in a narrow slip running on the North, and then returning West towards the rest of the City in form of a cycle, doth make a large and admirable haven. Now on the midst of this cycle of land, there standeth an high

high Lantern, which by light in the night directeth such ships as are to entrench dangerous straights: North of which there are certain late built dry staics for Gallies: And not far beyond the Lantern where it beginneth to turn, is a very strong Castle (built by Philip the second) and guarded by *Spaniards*. The best of that cycle is inclosed between two walls to the very point which is fortified with a bulwark: between which and the City, the haven which opens to the birth, hath a spacious entrance. Here live they in all abundance and delicacy, living more then enough of food, and fruits of all kinds; excellent wines, and few in the Summer to qualifie the heat thereof, at a contemptible rate. The best sort are *Spanish* in attire; and the meanest artificers wife is clothed in silke: whereof an infinite quantity is made by the worm, and a part thereof wrought into stuffs (but rudely) by the workman. Eight thousand bails of raw-silke are yearly made in the Island; and five thousand thereof fetch from them (for, as hath been said before, they will not trouble themselves to transport it) at the publique Marthore kept, which lasteth all August, by the gallies of *Naples*, *Offia*, *Ligorne*, and *Genoa*: during which time they are quitted from customs. The Gentlemen put their moneys into the common table, (for which the City stands bound) and receive it again upon their bills; according to their uses. For they dare not venture keep it in their houses, so ordinarily broken open by thieves (as are the shops and warehouses) for all their cross-bar'd windows, iron doors, locks, bolts and bars on the in-side: wherein and in their private revenges, no night doth passe without murder. Every evening they solace themselves along the Marine (a place left through-out between the City wall and the haven) the men on horse-back, and the women in large Carosses, being drawn with the slowest procession. There is to be seen the pride and beauties of the City. There have they their play-houses, where the parts of women are acted by women, and too naturally paffionated; which they forbear not to frequent upon Sundayes. The Duke of *Osuna* the new Vice-roy, was here daily expected; for whom a sumptuous landing place was made, and that but to continue for a day.

The Phare of *Messina* (for so these straights are now called, the Lantern that stands on the point of *Pelorus*) is ten miles long: and against *Messina* but a mile and a half over. In somuch that when *Himicus* took the City, a number saved their lives (although it run with an impetuous current) by swimming into *Italy*. On the coast of *Sicilie* is *Charybdis*.

Levavi implacata Charybdis,
Obfider, atque imo harathi ter gurgite vastis
Sorbet in abruptum fluctus, et riu que sub auras
Erigit alternos, & sidera ver erat unda.
Virg. Æn. 1.

Gulbrie Charybdis doth the left side keep,
And thrice sucks to the bottom of her deep,
The veiling floods: as often lifts on his
Alternate waves, and leaves th' approached skie.

Once, as they fable, a ravenous woman, struck with lightning by *Jupiter*, and thrown into the sea for stealing of *Hercules* oxen; who still retaining her former nature, devourth all that comes near her. This while-pit is said to have thrown up her wracks neer *Tauromenia*; which is between it and *Cantania*. Then (surely) by much more out-ragious then now, and more dangerous to the failer, by reason of their un-skillfulness. As now, during our passage, so heretofore, it was smooth and appeased whilst calme weather lasted; but when the winds begin to rustle (especially from the South) it forth-with runs round with violent eddies: so that many vessels by the means thereof do mis-carry. Right against this *Charybdis* stands that former Lantern on the neck of the haven, whereof *Scaliger* speaketh in the person of *Messina*.

In homine scilicet spectatrix Cha-rybdis,
Ostendit que sibi lumen grata viam,
Mortales si sic faciunt, meliore tuentur
Numine; nec homini vera Charybdis homo,
Virg. Scil.

Un-safe Charybdis safely I survey:
And others shew with friendly light the way.
More would heaven smile on earth, did mortals so:
Atan is to man Charybdis; his worst foe.

The stream thorow this straight runneth towards the *Jonian* sea, whereof a part seteth into the haven, which turning about, and meeting with the rest, makes so violent an encounter, that ships (if the wind be not good) are glad to prevent the danger, by coming to an anchor.

Almost right against *Messina* stands *Rhegium* in *Italy*: a garrison town, retaining his

his ancient name, which signifieth Broken; in memory of the division of this Island from the Continent.

By force, and with vast breaches torn, this place,
(Such power hath time to alter through long space)
Of old 'tis said a funder brake; before
Both but one land: seas throng'd between, and bore
Sicil from Italy, and making spoil
Of fields and towns, thorow narrow straits: now toill.

Hæc loca vi quondam, & vasta convulsa ruinas
(Tantum ævi longinqua vale mutare vetustas)
Diffiluisse ferunt: cum proditus utraque tellus
Una foret: venit medio vi Pontus, & undis
Hæperium Sicula laus abscedit, ævæque & urbes
Littore ductæ: angusto inter litæ æstu.
Virg. Æn. 1.

Separated by earth-quakes, or (which is most likely) by the continual assaults of the *Tyrrhen* and *Jonian* sea: the land being but low, and the water so shallow, that a ship may anchor in the deepest. Some think it to have been cut by the labour of man, but the crookednesse of the bays, and unequal breadth, doe confute that conjecture.

Now having staid three days at *Messina* on the first of July I departed: accompanied by two *Spaniards* of the garrison of *Rhegium* in another Felucca that belonged to the City. Having crossed the *Phare*, & rowed along the *Calabrian* shore for the space of five miles towards the *Tyrrhen* sea, we were encountered by so strong a stream, that much ado we had to hale the boat against it. At length the ropebrake and in an instant we were carried a great way off: when they might have fought her in the bottom of the sea, if she had not met with her succour. That night we came unto *Scylla*, which is not past twelve miles distant from *Messina*: seated in the midst of a bay, upon the neck of a narrow mountain which thrusts it self into the sea: having at the uttermost end a steep high rock whereon there standeth a Castle. This is the rock so celebrated by the Poets: whose un-accessible height is so hyperbolically described by *Homer*, and was so obnoxious to the mariner.

But Scylla lurking in dark cave, displays
Her face, and ships to crushing rocks betrays.
A virgin to the twist divinely fram'd,
Her nether parts with shape of monster sham'd,
Deform'd with wombe of wolves, and dolphins tails.

At Scyllam cæcis cohibet spelunca latebris
Ora æcerantem & naves in saxa trahentem.
Prima hominis facies, & pulchro secore virgo
Pube tenus: postrema immani corpore pistrix,
Delphinum caudatus utero commissa leporum.
Virg. Æn. 1.

She was fained to be the daughter of *Phorcus*, begotten on the Nymph *Cresheide*: being *Circes* rivall in the love of *Glauceus*. By whom preferred the envious witch inhabited this place with weeds and enchantments: when *Scylla* entering hereinto to bathe, was transformed into that monstrous resemblance. But she was revenged of her affected *Ulysses*.

Who him'd about with barking monsters wracke
Dulcician ships, and in her swallowing flood
To Sea-dogs gave his fearful men for food:

an: quam fama secuta est
Candida succinctam lacantibus inguina monstri
Dulicibus exasce rates, & gurgite in alto
Ah timidus nautæ, canibus lacerasse maris.
Virg. Æn. 1.

and after that was turned into a stone. And, no doubt, but the fable was fitted to the place: there being divers little sharp rocks at the foot of the greater (the dogs that do bark with the noise that is made by the re-percussed waters) frequented by *Laraprons*, and greater fishes that devoured the bodies of the drowned. But *Scylla* is now without danger: the current at this day not setting upon it. And wonder I do at this proverbiall verse,

Who shuns Charybdis, upon Scylla falls,

Incidit in Scyllam qui vultus super Charybdis.

when there are twelve miles distant from each other. I rather conjecture that with these straights there have been divers *Charybdises* occasioned by the recoiling streams. As one there is between the South-end of this bay of *Scylla*, and the opposite point of *Sicily* (whereon standeth the ancient *Pharus*): there the jussling waves make a violent eddy: which when the winds are rough; doth more then threaten destruction to the engaged ships, as I have heard of the *Sicilians*: when seeking perhaps heretofore to avoid the then more impetuous turning, they have been driven by the weather upon the not far distant *Scylla*. By the Marine in *Messina* there is a fountain of white marble, where stands the statue of *Nephele* holding *Scylla* and *Charybdis* in chains; with these under written verses.

Impia nodosis cohibetur Scylla catenis;
Pergite secum per freta nostra rates,
Capta est prædatrix Siculæ infamia ponti,
Nec fremit in mædis sæva Charybdis aquis

*Fast binding fetters wicked Scylla hold;
Sail safely throw our straight, brave ships behold,
Th' infamous thief that kept these seas is tame,
And fell Charybdis rageth now in vain.*

West of *Sicilia* in the *Tyrrhen* sea, but South, and within sight of this place, are the *Æolian* Islands so called of

Æolus *Hippotades* charus immortalis diis.
Hom. Od. 1. 10.

Æolus Hippotades
Dear's immortal Deities.

for such was his piety, he being Lord of them. He taught at first the use of the sail: & by observing of the fire & smoke that ascended from those Islands, (for heretofore they all of them flamed) prognosticated of storms to come; & therefore was called the Sovereign of the winds. Of these were seven (but now are eleven) almost of an equal magnitude. Yet *Liparia* is the greatest (being ten miles in circuit) as also the most famous; to which the other were subject: fruitfull, and abounding with bitumen, sulphur, and allome, having also hot baths, much frequented by the diseased. In the year 1544 it was depopulated by the *Turk*: but *Charles* the fifth replanted it with *Spaniards*, and fortified the place. The fire here went out about an age ago, having (as is to be supposed) consumed the matter that fed it. *Vulcano* and *Serimbolo* (of which we will only speak) do now only burn. *Vulcano* receiveth that name from his nature, consecrated formerly to *Vulcan*, and called his mansion. It is said but first to have appeared above water, about the time that *Scipio Africanus* died. A barren Island, stony and un-inhabited. It had three tunnels whereat it evaporated fire; but now hath but one, out of which it smoketh continually, and casts out stones with a horrible roaring. In the year of our Lord 1444 on the fifth of February, it flamed so abundantly, and flung forth fire and stones with such an hideous noise, that not onely the rest of the Islands, but also *Sicilia* trembled thereat. Perhaps the last blaze; for now flame it doth not, but retaineth the rest of his errors. Now *Serimbolo* called formerly *Strengyle*, of the roundity thereof (for all is no other then a high round mountain) doth burn almost continually at the top like a Beacon, and exceeding clearly: so that by night it is to be discerned a wonderfull way. These places (and such like) are commonly affirmed by the *Romane* Catholics to be the jaws of hell: and that within, the damned souls are tormented. It was told me at *Naples* by a country-man of ours, and an old pensioner of the Popes, who was a youth in the days of *K. Henry*, that it was then generally bruited thorowout *England*, that *M. Gresham* a Merchant setting sail from *Palermo*, (where there then dwelt one *Antonio* called the Rich, who at one time had two kingdoms mortgaged unto him by the King of *Spain*: being crossed by contrary winds, was constrained to anchor under the lee of this Island: now about mid-day, when for certain hours it accustomedly forbeareth to flame, he ascended the mountain, with 8 of the failers: & approaching as near the vent as they durst; amongst other noises they heard a voyce cry aloud, dispatch, dispatch, the rich *Antonio* is a comming. Terrified herewith they descended: and anon the mountain again evaporated fire. But from so dismall a place they made all the hast that they could: when the winds still thwarting their course, & desiring much to know more of this matter, they returned to *Palermo*. And forth with enquiring of *Antonio*, it was told them that he was dead; and computing the time, did find it to agree with the very instant that the voyce was heard by them. *Gresham* reported this at his return to the King: & the mariners being called before him, confirmed by oath the narration. In *Gresham* him self, as this Gentle-man said (for I no otherwife report it) it wrought so deep an impression, that he gave over all traffick; distributing his goods, a part to his kinsfolk, & the rest to good uses, retaining only a competency for himself: and so spent the rest of his life in a solitary devotion.

All the day following we staid at *Scylla*, the winds not favouring us. My *Spanish* comrades were very harsh to me, (for in these parts they detest the English, & think us not Christians); but when upon their demand I told them that I was no *Lutheran*, they exceeded on the other side in their civility. One of them had been in the voyage of eighty eight; and would say that it was not we, but the winds that over-threw them. On the third of July we departed, and landed that night at *Anphage*. Hereabout (as throughout this part of *Calabria*) are great store of *Tarantula*'s; a serpent peculiar to this country; and taking that name from the City of *Tarentum*. Some hold

hold them to be of the kind of spiders, others of efts: but they are greater then the one, and lesse then the other, and (if that were a *Tarantula* which I have seen) not greatly resembling either. For the head of this was small, the legs slender & knotty, the body light, the tail spiny, & the colour dun, intermixed with spots of a fullyed white. They lurk in the sinks and privies, & abroad in slimy filth between furrows: for which cause the country people doe reap in bootes. The sting is deadly, and the contrary operations thereof most miraculous. For some so stung, are still oppressed with a leaden sleep: others are vexed with continued waking, some fling up & down: and others are extremely lazy. He sweats, a second vomits, a third runs mad. Some weep continually, and some laugh continually, & that is the most usual. Insomuch that it is an ordinary saying to a man that is extraordinary merry, that he hath been stung by a *Tarantula*. Heretupon not a few have thought, that there are as many kinds of *Tarantula*'s, as severall affections in the infected. But as over-liberal cups do not work with all in one manner; but according to each mans nature, and constitution, some weep, some laugh, some are tongue-tied, some are all tongue, some sleep, some leap over tables, some kisse, and some quarrell: even so it falls out with those that are bitten. The merry, the mad, and otherwife actively disposed, are cured by musick; at least it is the cause, in that it incites them to dance indefinitely: for by labour and sweat the poysion is expelled. And musick also by a certain high excellency hath been found by experience to stir in the sad & drowie, so strange an alacrity, that they have wearied the spectators with continued dancing. In the mean time the pain hath asswaged, the infection being driven from the heart, & the mind released of her sufferance. If the musick intermit, the malady renews, but again continued, and it vanishest. And objects of wonder have wrought the same effects in the frantick. A Bishop of this country passing in the high way, and clothed in red, one bit by a *Tarantula*, hooting thereat, fell a dancing about him. The offended Bishop commanded that he should be kept back, & made hast away. But the people did instantly intreat him to have compassion on the poor distressed wretch; who would forthwith die unlesse he stood still, and suffered him to continue in that exercise. So shame or opportunity enforced him to stay, until by dancing certain houres together, the afflicted person became perfectly cured. The fourth of July we rowed against the wind, & could reach no further then *Castilion*: where the high-wrought seas detained us the day following. Our churchill Oast, because we sent for such things to the town, whereof he had none, made us also fetch our water from thence, it being a mile off: though he had in his house a plentiful fountain. And I think there are not that professe *Christ* a more uncivil people then the vulgar *Calabrians*. Over land there is hot travelling without assuring pillage, and hardly to be avoyded murder; although all that you have about you (and that they know it) be not worth a Dollar. Wherefore the common passage is by sea, in this manner as we passed now. Along the shore there are many of these Ostaries: but most of the towns are a good way removed, and mounted on hills with not easie access. Divers small forts adjoin to the sea, and watch-towers thorowout. For the *Turks* not seldom make incursions by night: lurking in the day time about those un-inhabited Islands. Under these forts we nightly haled up our boat, and slept in our clothes on the sand. And our fare was little better then our lodging: Tunny, onions, cucumbers, and melons being our ordinary viands. Not but that we might have had better, but the soldiers were thrifty, & I was loath to exceed them. For there being but only one house at a place, they sold every thing not according to the worth, but to the necessity of the buyer. But Mulberries we might gather, and eat of free colt: dangerously un-wholesome if not pulled from the trees before Sun rise. Of them there are here every where an infinite number: inso much that more silk is made in *Calabria*, then besides in all *Italy*. And from the leaves of those that grow higher on the mountains (for the *Apennine* stretcheth along the midst of this country, they gather plenty of Manna, the best of all other: which falls thereon like a dew in the night time. Here a certain *Calabrian* hearing that I was an English-man, came to me, & would needs persuade me that I had insight in magic: for that Earl *Barthel* was my country-man, who lives at *Naples*, and is in those parts famous for suspected Negromancy. He told me that he had treasure hidden in his house; the quantity & quality shew him by a boy, upon the conjuration of a Knight of *Malta*: and offered to share it between us, if I could help him unto it. But I answered, that in *England* we were at defiance with the devil; and that hee would do nothing for us.

On the sixt of July we landed by noon before *Paula*, and ascended the town

high mounted on a mountain. Here was St. Francis born, from whom the Order of the *Minims* is derived. A mile above there is a Monastery consecrated unto him: where one of his teeth, which cureth tooth-ach (it you will believe them) is to be seen with a rib of his, his beard, his habit, and sandals. They say at *Massina*; that being denied passage by a fisher-man, he swam over the Phare in his gown, (having first petitioned heaven) and for that was canonized. The next day we touched at *Belvidere*: then at *Lisfare*, whereof *Carolus Spinola* is Prince, whose elder brother was taken by the *Turks*. The confanancy of the names, or treachery of the people, have authored the report that *Isaïas* was here born. In the cool of the Evening we rowed to *Palenada*. July the 8 we crossed the bay of *Salerno*, of that ancient City so named; seated in the bottom thereof: honored with a Prince, and a famous University; but how blessed in the temper!

Quæ Boreæ gelidas furias contemnit Ovanis,
Torva procellosi despicit aëna Noti,
Medorum & Sylvæ fecundas provocat auras:
Fundit & 3 bifertis Indica dona jugis.
Protinus Autumnus Vitis cum tempore cecit,
Et ver æt æstivum tempus certat idem,
Hunc accessit Hyems venantibus fida capillis;
Et peperit miras, & sibi poma legi,
Tura mari fructus, terræ dominatur amur;
Et Cœli mutat jura: quid ergo? Dea.

J.C. Scal.

That night we arrived at a little village some twelve miles beyond: where we lodged, as the night before, in a little Chappell. The next morning betimes we reached the Cape: from

Alta procelloso speculatur vertice Pallas
Senec. epist. 77.

Whose stormy crown star of high Pallas sees.

her Temple there being said to have been erected by *Ulysses*; and formerly called the Promontory of *Minerva*. Here also stood a renowned *Athenæum*, flourishing in the several excellencies of learning & eloquence. Infomuch as from hence grew the fable of the *Sirens*, (said to have inhabited hereabout) who so enchanted with the sweetness of their songs, and deepness of their science: of both, this boasting *Ulysses*:

Huc æque profectus gloriose Ulysses ingens gloria Græcorum,
Navem sistit, ut nostram vocem audias,
Non enim ueniam aliqui huc præternavigaverat
Priaquam nostram suavem ab ore vocem audiret,
Sed hic delectatus abiit & plura doctus.
Scimus enim tibi omnia quæcunque in Troia lata
Græci, Trojanique deorum voluntate passi:
Scimus etiam quæcunque sunt in terra multipascua.
Hom. Od. 11.

Fisher thy ship (of Greeks to glory) bore:
That our songs may delight thee, anker here.
Never yet man in fable bark sail'd by,
That gave nor ear to our sweet melody.
And parted pleas'd, his knowledge bettered far:
We know what Greeks and Trojans in Troyes war
Sustained by the doom of Gods: and all
That doth upon the food-full Earth befall.

Ma jures Massam discunt nomen, namque
Assuit omniæ commoda rare solum.
Cunctorum hic etiam collecta sibi massa bonorum,
Ut merito hoc Massæ nomen habere possit.
Paul. Parricell.

By th' ancient *Massa* call'd, for that the ground
Doth bear with all commodities abound.
Beside a mass of all good thou dost hold:
So that of merits *Massa* nam'd of old.

We passed between this Cape and *Capra*; an Island distant three miles from the same: small & rocky, having no haven, nor convenient station. But the air is there mild, even during the Winter; being defended from the bitter North by the *Surrenine* moun-

mountaines: and by the West-wind, to which it lies open, refreshed in the Summer: possessing on all sides the pleasure of the sea, and the delicate prospects of *Vesuvius*, *Naples*, *Capua*, and the adjoining Islands. The *Thelboans* did first inhabit it, so called of *Thelon* the father of *Oebalus*.

Nor shall our verse the *Oebalus* forget,
Whom the Nymph *Seberhis* to *Thelon* bore:
Thelon thenold the crown of *Capra* wore,
And *Thelboans* rul'd—

Nec tu carminibus nostris inditus abilis,
Oebale, quem gens æste Thelon Subitide Nymphæ
Fertur Thelobum Capracæ cum regna teneret,
Jam senior
Virg. Æ. 1. 7.

who were originally of *Samus*. But when *Augustus Cæsar* came into these parts, it was inhabited by *Grecians*. And because an old sapleste tree did flourish afresh upon his landing in the Island, he would needs have it of the *Neapolitans*, in exchange of *Anaria*: which from thenceforth he variously beautified, and honoured with his retirements. But *Tyberius* made *Capra* by his cruelty and lusts, both infamous and unhappy: who hither with-drawing from the affairs of the Commonwealth, (for that the Island was un-accessible on all sides by reason of the up-right cliffs, except only at one place, no man being suffered to land but upon especial admittance) hence sent his mandates of death. In the mean-time making it a very stew of incredible beastlyness: which modesty will not suffer to relate. In-somuch that *Capra* was stiled the Island of secret lusts, and he *Caprenus*. His usual companions were Magicians and Sooth-sayers: whereof the Satyre speaking of *Sejanus*,

The Princes Tutor glorying to be nam'd,
Sitting in caves of *Capra* with defam'd
Chaldeans—

—Tutor haberi
Principis angusta Capreæ tur in rupe ledentiæ
Cum grege Chaldeæ
Juv. Sat. 10.

The principall of these was *Thrasylus*; whom *Tyberius* intending on a time to thrust down from a cliffe as they walked together, in that he had failed in a former prediction, and perceiving by his looks that he was troubled in his mind, demanded the cause. Who replied that by his art he fore-saw some hardly to be avoided danger to be near him: whereat *Tyberius* amazed, altered his purpose. A few years before his death, the *Pharus* there standing, and spoken of by *Pamphilius*,

(Pharus on Thelboan rocks sweet light
Sad Sailers (Moon-light) shows in erring night.)

Thelboanque domus trepidis ubi dulcia nautis
Lumina noctivagæ tollit Pharus æmula Lunæ,
Stat. l. 3. Silv.

was thrown down by an earth-quake. Unto this Island they used to confine offenders: a custome that continues to this day. Amongst other Grotts here is one that hath an entrance very obscure, but leads into a light-some cave, exceeding pleasant, by reason of the water dropping down from on high. About the shore there are divers ruins, sufficient witnesses of the Roman magnificency. Here is a little City (whereof there is a Bishop) of the name of the Island, having a strong fortress: so seated, that by one alone it may be defended. And *Anacapa*, a town erected on a higher rock, mounted by a narrow, steep, and difficult passage: yet the inhabitants by use, and with burthens on their backs ascended it with ease. Besides these, towards the North are sundry straggling habitations. The inhabitants are generally Fishermen, and Ship-wrights; being much employed about the Navy at *Naples*. In regard whereof they made a petition, that such as were banished and confined unto this Island, might not stay in *Anacapa* by night; lest they should force or corrupt their wives in their absence. They are exempted from all payments, permitted to wear arms, yet live in great poverty, and are often at sea surprized by *Turks*, who lead them into servitude.

On the right hand we left *Surrenine*, so called of the *Sirens*; which doth require a more large description then our brevity will permit: destroyed by *Prial Basilis* in the year 1558 when drawing neer unto *Naples*, we threw all the bread we had into the sea: twenty ducks being forfeited for every loaf brought thither; for that they will have the better utterance for their own. About noon, having run all that morning before the wind, we arrived at *Naples*.

Of the time when the City was built, divers authors do differ, not to be reconciled by reason of the antiquity. Some say an hundred seventy yeers after the destruction of *Troy*, others but twenty, and others say otherwise. No lesse dis-agree they concerning the builder, whereof the *Neapitan* Poet,

Diceris extracta à dulci Sirene; Phaleri
Diceris, & felix imperantia honor.
Diceris & Veneris gratissimus hortus, & scri
Alcidis campus diceris esse novus.
Diceris & flavæ Cereis mistissima tellus;
Diceris intonsi vinea pulchra Dei.
Nem mutui; ipsa ubi superas dulcedine cunctas,
Imperio, forma, robore, fruge, mero.
Augerianus.

Built by sweet Syren; said to be built by
Stare Phaleria: his Empires happy glory.
Call'd the rare hortyard of fair Cyprades;
Call'd the new field of valiant Hercules;
Call'd the fat soile of Ceres crown'd with corn;
Call'd the rich vineyard of the Gad un-forn.
No marvell: for no City like to thine,
For sweetnesse, Empire, beauty, strength, corn, wine.

But that it was first built by the inhabitants of *Cuma* is the most approved; and called *Parthenope* (a name most frequently given it by the Poets) of the *Syren Parthenope*: who was here intombed under a little hill not far from the haven, called the Mountain, divinely honoured by the *Neapolitans*; and where Oracles were said to be given: demolished after by an earth-quake. Of this *Pamphinius*,

Exere semituros subito de pulvere vultus,
Parthenope, crinemque afflato Monte sepulchri
Pone super tumulu- & magni funus aluminii.
Statius l. 1. Silv.

Parthenope, from earth thy looks half-bare
Forth-with advance, th' encompassing mountains torn;
And on thy sons sad beards spread thy fore'd hair.

Now when the City began exceedingly to flourish, to the neglect and threatned desolation of *Cuma*; the *Cumans* razed it to the earth: for which being punished with a plague they were admonished by an Oracle to rebuild it, & to offer sacrifice yearly at the tombe of the *Syren*. Of that new edification it was called *Neapolis*: but *Strabo* saith, of the new inhabitants; who were *Athenians*: and other of the *Greek Nation*. This City is not onely the Metropolis of *Campania*, but Queen of the *Picentines*, *Hirpines*, *Lucanians*, *Brutians*, *Calabrians*, *Salernitans*, *Pecentians*, *Samnites*, *Vestianians*, *Ferentianians*, and *Dannians*. Her throne is answerable to her dignity: placed under a smiling heaven, in a rich and flourishing soil. Bounded on the South-east-side with a bay of the *Fyrrihen* Sea, un-acquainted with tempests; along which the stretcheth; and is backt by mountains enobled for their generous wines: whereof ascending a part, the enjoyeth the delicate prospects of *Vesuvius*, *Surrentum*, *Capra*, *Misenum*, *Porchina*, and *Anania*. Her beauty is interiorer unto neither. The private buildings being gracefulfull, and the publique stately: adorned with statues, the work of excellent work-men; and sundry preserved antiquities.

Hic Graiis penitus defesta metallis
Saxa; quod Eos respersit vena Syenes,
Synade quod mista Phrygiæ todæce secures
Per Cybeles lugentis agros, ubi mare moro picto
Candida purpureo distinguitur aëre gyro.
Hic & Amyclæi cæsum de monte Lycurgi
Quod virtus, & molles imitatur rubibus herbas,
Hic Nomadum luceat flavaenta laxa Thasique
Et Chior, & gaudens fluctus spectare Caristos.

Statius Silv. l. 1.

As for her strength, the hand of Art hath joyned with Nature to make her invincible. For, besides the being almost environed with the sea, and mountains not to be transcended without much difficulty and disadvantage; she is strongly walled, and further strengthened with three strong Castles. The one, and that inappreciable, standeth aloft, and behind it, on the top of mount *Hermus*, or of *Eranus*, (so called of a little Chappell there dedicated unto him) begun by *Charles* the second in the year 1289 and finished by *Robert* his successor: where the tower of *Bel-fort* stood, erected 119 years before by the *Normans*. This is a defence to the adjoining country; a safeguard and a curb to the City. For it over-looketh it all: and hath both of sea and land a large survey, and no narrow command. *Charles* the fifth pulling down the old, did strongly re-build it, according to the modern fortification; cutting way about it out of the rock for the conveyance of horse-men. The gate thereof doth present this inscription.

IMPERATORIS CAROLI V. AUG. CÆSARIS JUSSU, AC PETRI TOLEDE
VILLÆ FRANCHÆ MARCHIONIS JUSTISS. PROREGIS AUSPICHIIS. PYR-
RHUS ALOISIUS SERINA VALENTINUS, D. JOHANNIS EQVES. CÆSA-
REUSQUE MILITUM PRO SUO BELLICIS IN REB. EXPERIMENTO.

F. CURAVIT. M. D. XXXVIII.

In the year 1587 and in the winter season it was set on fire by lightning: which taking hold of the powder, blew up all that was about it, & shook the whole City: whereof much no question had suffered, had it not been kept so near the top of the Castle. The house of *Don Garzia of Toledo*, the Governour thereof, was shaken to the ground: whom I mention the rather; for that he was commonly called the fortunate Knight. On a time in a tempest a wave threw him over-board, and another cast him into another galley, and so saved him. Then also the day before this accident happened, he was removed with his family, but *Philip* the second both repaired & enlarged it. The soldiers have goodly orchards about it, to the encrease of their entertainment. A pleasant place, and pleasantly they live there: arriving at the extremity of old age through the excellency of the ayr. Within the City, near to the sea, & aloft, there standeth another, called, The new Castle, built by *Charles Duke of Anjou*, King of *Naples*, by the Popes donation, and by conquest, to defend the City and under-lying haven from Maritime invasions. This Castle, *Alphonfus* the first having expelled the *French-men*, greatly enlarged so that at this day it may stand in comparison with the principall fortresses of *Italy*: furnished by *Charles* the fifth, & *Philip* the second, with all military provision, wherein there lyeth a strong garrison. In the midst of this Castle stands a royall Palace, adorned bravely both without & within: the seat of the Viceroy. The third Castle stands at the South-east corner of the City, upon a rock that thrusteth like an arm into the sea; & is joyned by the labour of man to the continent. It was call'd *Megara*, either of *Megara*, the wife of *Hercules*, or of the *Megarians* which there inhabited: and *Myagra* of the hopelesse fortunes of the imprisoned, being from thence no hope of escape. Called also the Castle of *Lucullus*, either for that he made it first an Island, or for the fish-stoves by him hewn out of the rock, and built: which yet are manifest by their ruins. Whereof a late traveller:

We *Megara* is, with Officers stor'd past by
Nam'd of an Egge: of old *Lucullus* joy,
And mansion free from the *Scarian* fury.
A cave yet extant, with a living spring
The bearded Barbells fely harboring.

Ostriferam *Megarim* sortitam nomen ab ovo
Legimus, ut perhibent *Luculli* divitis olim
Gaudia, & *Scario* Villam solamen ab æstu.
Extat adhuc rupes intus cava, fonsque perenni
Dulcis aqua, statio barbatis comoda multis.

It is now called *Castello del Ovo*, in regard of the form of the rock, built by *William* the third, and named for a long time the Castle of the *Normans*. Enlarged by *Charles* the first; repaired by the two Kings *Robert* and *Alphonfus*; and augmented, and strongly fortified by *Philip* the second; testified by this their engraven inscription:

PHILIPPUS II. HISPANIARUM REX
PONTEM A CONTINENTI AD LUCULLIANAS ARCES
OLIM AUSTRI FLUCTIBUS CONQUASSATUM,
NUNC SAXIS OBICIBUS RESTAURAVIT
FIRMUMQUE REDDIDIT.

D. JOANNE ZUNICA PROREGE. A. D. M. D. XCV.

To let passe the *Arsewall* belonging to the Navy: not unfurnished of necessaries, speak we now of the *Mole*; that from the South-winds defendeth the haven: (yet is the whole bay an excellent rode:) a work of great charge & no small admiration. This stretcheth into the sea five hundred paces; first, towards the South-east, and then to the North-east; lined on the sides, and paved under foot with great square stones. In the midst whereof stands a marble fountain. It was begun by *Charles* the second, enlarged by *Alphonfus* the first, but absolutely finished by the Emperour *Charles* the fifth, & *Philip* his successor. The con-courfe of sundry nations to this haven, doth adde an over-abundance to their native plenty, *Apulia* send them almons, oil, bony, cattell, and cheese: *Calabria* (besides most of the afore-named) silk, manna, figs, sugar, excellent wines, minerals, and matter for the building of ships; *Sicilia* relievet them with corn, at any time their own soil prove un-grateful; enriching them further more with her fore-mentioned productions, *Africa* furnished them with skins. *Spain* with cloth and gold; *Elba* with steel and iron; and we with our countries commodities: so that nothing is wanting. A city dedicated from the first foundation to delight & retirement: whereunto the *Grecians* (the founders) were wholly addicted. Hither repaired the *Romans*, when either oppressed with the affairs of the world, or with misfortunes, age or infirmities; to recreate their spirits, and possess a longed-for tranquillity. Whereunto *Pamphinius* inviting his wife,

Hic ego te sedes (nam nec mihi barbari Thracæ,
Nec Libyæ natale solum) transferre laboro,
Quas & mollis hyems, & frigida temperat æstas,
Quas imbellis ætatem torpenti bus a luit undis,
Pax secunda locis, & desideria oia vitz;
Et nunquam turbata quies; somnique peras.
Nulla fore rabies, aut stricte iurgia legis,
Morum iura viris. —
Silvar. l. 3.

And Virgil,

Illo Virgilium me tempore dulcis alebat
Parthenope, Ausidii florentem ignobilis oti.
Geor. l. 4.

But now the onely regall City of Italy, her royall Court is completly furnished with Princes & Commanders: her tribunals are pestered with clamorous advocates, and litigious clients: her streets with citizens and forainers in pursuit of their delights and profits: whose cars are daily inured to the found of the Drum & Fife, as their eyes to the bounding of steeds, and glittering of armours. So that the seemeth at this day to afford you all things but her former vacancy. Being first the receptacle of Philosophy, then of the Muses, and lastly of the soldiery.

Parthenope variis statuit discrimina mundi,
Quæ tria diverso tempore sæcla dedie,
Aurea Pythagoras communibus commoda vitz,
Et docuit Sophiæ Græcia magna precos,
Altera succedens studiorum mollior ætas,
Admisit Mulas debilitare sono.
Terria vulnificis quævis præmia ferri
Atque equitum potuit solatene decus.
Sic ex praxata & serua regina superbum
Roma, quod es fueram, quæ modò sum quod eras.

J. C. Sal.

This City was first a Common-wealth of the Athenians: after a partaker of the Romane privileges: then successively subject to the Orientall Empire. Count Roger the Norman did make it a regall City, by joyning thereunto Apulia and Sicilia on this side the Phare (for so was Calabria then called;) the first King of Naples: crowned in the year 1135 by Anacletus the Anti-pope: as also of Sicilia, the Island whereof wee have spoken before. These two Kingdomes (suffering as it were one fortune, untill the expulsion of the French-men out of the last named. But the Kingdom of Naples continued in a direct line in the house of Anjou, untill Joan the first, the Niece unto King Robert, was depozed by Urban the sixth; because she had defended the cause of Clement the seventh: which Urban gave it unto Charles the Prince of Durraz, descended of the brother of the fore-said Robert. Possessed after by his two children, Ladislaus, who was also King of Hungaria, (as was his father) and another Joan: but not without wars and rebellions. For Joan the first adopted Lodowick the Duke of Anjou (the second son to the King of France) her heir, by the inter was left assent of Clement the seventh. And although he was slain in battell by Charles of Durraz, yet Lodowick his son was crowned by the said Clement, in vain contending for the possession with Ladislaus and Queen Joan the second. But his son Lodowick was called in by Martin the fifth, and in-vested with the roality. Who deprived Queen Joan for that she refused to aid him against Dracchius a rebell to the Papacy. Wherein Lodowick the Duke of Anjou King of Aragon her heir, provided that he should assist her against Lodowick her enemy. But when he came unto Naples, finding all the affairs of State to be governed by her, he attempted to commit her to prison. Which she avoided by flight: and in revenge thereof revoked the former adoption: adopting her former enemy Lodowick in his stead. Lodowick dead, the Queen adopted Renatus his brother, and died not long after. When Ferdinand the base son of Alphonsus, pretending that the Kingdom was lapsed to the church, entered Naples by force, and was confirmed in the government thereof by Eugenius. So lost it was by the French, & possessed by the Arragonsians, untill after the flight of King Ferdinand, the French and Spaniards divided it between them: under the conduct of Lewis the

the twelfth, and Ferdinand fir-named the Catholick. But the French were soon after driven out by the Spaniards, who possessed the whole; and therein doe continue to this day: nor without the grudge of the other, and secret reining of the Papacy: affirming that it belongeth to the Church, together with Sicilia. But they have not the will to contend with so fast a friend; neither have they the power. Besides, who knows not that the one of them could not so well subsist without the other. The Germans in acknowledgement of their tenure of the Papacy, gave the Pope yearly eight and forty thousand ducats, together with a white horse. The money though remitted by Julius the second unto Ferdinand the Catholick, yet at this day is paid together with the white hackney. The Spaniards govern this kingdom by a Viceroy: yet to be directed when occasion shall serve, by the Council appointed for Italy. The Viceroy now being Duke of Lemo.

The so many in-novations that have happened to this un-happy kingdom, have proceeded partly from the over-much power, and factions of the Nobility: but chiefly in that the election of their Kings depended on the Popes, who depozed and crowned according to their spleens and affections: whereunto the shortness of their lives, and often contention for the Papacy (the assisted approving & the resisted depriving) may be added. But the Spaniard hath secured his citate by the prevention of these disturbances, taking all power & greatness, more then titulat, from the Nobility: suppressing the popular, and indeed the whole countrey by the forain soldiery garrisoned amongst them, who may obey perhaps with as much love, as gallei slaves obey those that have deprived them of their fortunes and liberty. The King doth keep in this kingdom a Regiment of four thousand Spaniards, besides sixteen hundred in the Maritime towns and fortresses. A thousand great horse are in-rolled, and four hundred and fifty light horse-men. The battalion consists of two hundred thousand, five hundred thousand and thirteen: these are not in pay, but in time of service, and then raised in parts according to occasion. For every hundred fires are charged with five foot-men: and there are four millions, eleven thousand four hundred fifty and four fires in this kingdom. These are named by certain in every town deputed for the same: but so that if they be not well liked by their Captains, they make choice of others in their stead. The Captains & Officers in time of Peace have their standing pensions. Their strength at sea consisteth of seven and thirty galleis. But what doth the King receive from this kingdom more then trouble and tide? For although the revenue and donations (now made a revenue) with impositions, amount yearly to two millions, and fifty thousand ducats; yet default one million and thirty thousand thereof given ordinarily away in pensions and other largesses; the rest sufficient not by much to maintain the garrisons, galleis, horse-men, and remainder of the soldiery.

This countrey for the better government is divided into thirteen Provinces, wherein are a thousand five hundred three-score and three Cities, and Towns, (twenty of them the seats of Arch-bishops and an hundred & seven of Bishops) those along the coasts of principal strength: and although it be a Pene-insula, yet are there few havens thorough-out, and not many safe stations. The towns and cities are subject unto nobles of sundry titles, (such as are not, have their Captains) who as they increase in number, decrease in authority: for that many of them have been bought by men of base conditions; and many of the ancient have ex-hausted their patrimonies. Besides, no office is allotted them, nor continued, whereby they might attain to estimation: every Officer is countenanced against them; all their faults look into; justice executed upon them with rigour; their vassalls (in whose love & obedience their potency did formerly consist) now alienated from them, and being back in their contentions are grown neglected of them. To conclude, they have lost their flings; & desperate of their liberty, nourish in their breasts an hatred which they dare not expresse, much lesse put into action; having no likelihood of so far assistance: all the Princes of Italy being either in perfect amity with the Spaniard, or awed by his greatness. As for the French, their memory is deservedly hateful unto them. The body of the Nobility consists of fourteen Princes, five & twenty Dukes, thirty Marquesses, 54 Earls, and four thousand Barons. For fault of heirs male, their principalities revert to the King, who sells them most commonly to men of mean birth, and meaner spirits, who are hated of the honourable: whereby a desired envy and discord is fostered amongst them. Most of these doe live most part of the year in the City, where they have five seats for their five assemblies of Capua, Nido, Mon-tana, Spente, and Laspense.

The



The chief officers in the kingdom under the Vice-roy, are the high Constable, Chief Justice, Admirall, Great Chamberlain, Secretary, Marshall, & Chancellour. The more severe that these are to the naturalls, the greater their repute with the *Spaniard*, who enrich themselves by extorting from the other, and give a pregnant proof of the many calamities which are incident unto all kingdoms that are governed by Deputies. Nor is the King a little abused by their avarice, and that not only in the soldiery, of whom there be fewer by an un-reasonable number then are inrolled and paid for. The taxes that are imposed upon silks, as well wrought as unwrought, hath so enhanced the price, that the forain merchant neglecteth to trade; to the great impoverishment of the citizens, whose especial commodity doth consist in working, and quick sale thereof. And what rates are imposed upon victuals and wines, may be gathered by this, that custome of hearbs spent yearly in *Naples*, amounteth to 4000 l. of our money. And of wines they have such a quantity, that 12000 Butts are every season transported out of this kingdom.

Naples is the pleasantest of Cities, if not the most beautifull: the building all of free stone, the streets are broad & paved with brick, vaulted underneath for the conveyance of the sullidge, & served with water by fountains and conduits. Her palaces are fair; but her Temples stately, and gorgeously furnished: whereof, adding Chappells and Monasteries within her walls, & without, (for the suburbs do equall the City in magnitude) she containeth three thousand. It is supposed that there are in her three hundred thousand men, besides women and children. Their habit is generally *Spanish*: the Gentry delight much in great Horles, whereupon they prance continually thorow the streets. The number of carosses is incredible that are kept in this City, as of the segges not unlike to horse-litters, but carried by men. These wait for fares in the corners of streets, as Water-men do at our Wharves; where those that will not foot it in the heat, are born (if they please un-seen) about the City. None doe wear weapons without especial admittance, but the soldiery. Their women are beholding to Nature for much beauty, or to cunning Art for a not to be discerned imposture: howsoever they excell in favour, which Art can have no hand in. They are elegantly clothed; and silk is a work-day wear for the wife of the meanest artificer. They are not altogether so strictly guarded as in other places of *Italy*; perhaps less tempted, in regard of the number of allowed Curtizans: there being of them in the City about thirty thousand.

Before we goe to *Puteol*, let us travel a little without the North-side of the City, and turn with the land as far as *Vesuvius*. Not to speak of the admirable orchards (though here every where so common as not to be admired) nor of the pleasant & profitable foyl; we will first observe the ample fountain of *Labulla*, there rising first, but (supposed to proceed by concealed passages from the root of *Vesuvius*). It is called *Labulla*, in that the waters doe boyl as it were: and *Labiole*, in that they throw themselves into the mouth of an Aquaduct: wherein under earth conveyed for the space of two miles, they divide asunder.

Parte alia qua perficuo delabitur alveo
Irriguit Sebethus aquis, & gurgite leni
Præta fecit, liquidique terit sola rosida lymphis,
Gæb. Alti.

Th' one way Sebethus through seen channell glides,
And with mild streams the drossy soyle divides:

turning to the South thorow certain marishes, and running under St. *Magdalens*, bridge into the sea: whereupon called *Fiume de la Magdalena*. The other part continueth her progresse towards the City, called particularly *Formello*; but generally *Labulla*, as before the division. Whereof the *Neapolitan*.

Sed quod me rapis heu raucum purissima Nympha,
Nympha Labulla, urbem fonte perenne rigens,
Illabens subiter vicatim moenia circum,
Perque domos laquei flumine perque vias,
Ætria aquis, domus omnis aquis, urbs omnis abundat:
Nilis, & centum onibus, unda venit,
Præter ubique libens, scienti pocula lymphæ
Splendidior vitæ, dulcior ambrosiæ.
Donat. Fianc.

Ab whither Nymph force you faint me! Labulla
Waiting the town from springs that neer decay.
Through houses, by high-ways, with streams profound
Under streets gliding, walls embracing round:
Courts, dwellings, all the City serving so
With waters, sent through hundred channells flow;
With gratefull emts to thirsty lips each where
Present, Ambrosia less sweet, glasse less clear.

So that the whole City doth stand as it were upon rivolets, whereby it is not only served, but purged. The former Poet thus sings of the loves of the divide, & streams

C. Arc-

Cave-free Sebethus (had not false love sung
His gentle brest) thus to the river sung:
Come to the willowes, to the vines cool head;
Come, near Labulla, to our song; lov'd maid
Labulla, come. Here garlands, sweet compures
O violets have I for thee in maunds of Offers.

Cantabit vacuis cunis Sebethus ad amnem,
Si vacuis fuerit perfidiosis amor:
Ipsa veni ad salices, & opacæ umbracula viciis,
Ipsa veni ad nostras culta Labulla modos.
Culta Labulla veni, suar hic tibi ferat parata,
Nexa simul calathis, juncta simul violis.

The far end of this valley is confined by *Vesuvius* four miles removed, and East of the City: from whence the Sun is first seen to arise, as if that were his bed-chamber. This mountain had a double top: that towards the North doth end in a Plain: the other towards the South aspires more high, which when hid in clouds, prognosticates raine to the *Neapolitans*. In the top there is large deep hollow, without danger to be descended into, in form of an Amphitheatre, in the midst a pit which leads into the entrails of the earth, from whence the mountain in times past did breath forth terrible flames; the mouth whereof is almost choked with broken rocks and trees that are fain thereon. Next to this; the matter thrown up is ruddy, light, and soft: more removed, black, and ponderous: the uttermost brow that declineth like the seats in a Theatre, flourishing with trees, and excellent pasturage. The midst of the hill is shaded with chestnut-trees, and others, bearing sundry fruits. The lower parts admirably clothed with vines, that afford the best *Greek* wines of the world: which hath given to the mountain the name of *di Sommo*, in regard of their excellency; affording to the owners the yearly revenue of 300000 ducats. They clarify it with the white of eggs, to suppress the fuming, adding sulphur thereto, or salt, or allome. So now it hath lost the name of *Vesuvius*, with the cause why it was given, which signifieth a spark, as *Vesuv* a conflagration. It flamed with the greatest horror in the first, or as some say, in the third year of the Emperor *Titus*: where, besides beasts, fishes, and fowl, it destroyed two adjoining Cities, *Herculannum*, and *Pompeii*, with the people sitting in the Theatre. *Pliny* the natural Historian, then Admirall of the *Romane* Navy, was suffocated with the smoke thereof.

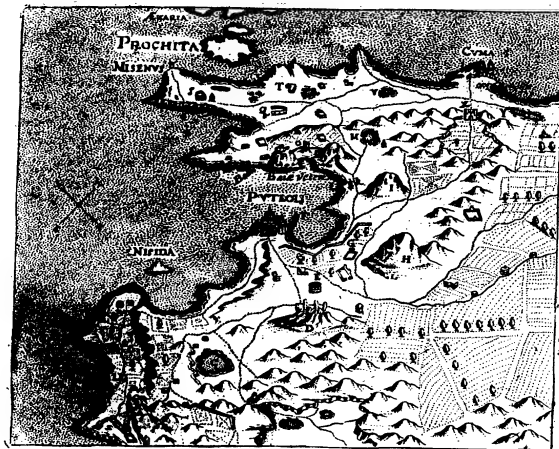
Then remote Africk suffered the dire heat
Of two-fold rage, with showers of dust & peat:
Scorcht Egypt, Memphis, Nilus felt, amaz'd;
The westfull tempest in Campania rais'd.
Nor Asia, Syria, nor the towers that stand
In Nephes surge, Cyprus, Crete, (Joves land)
The scattered Cyclads, nor the Muses seat
Minerva's town, that vast plague scap'd. Such heat,
Such vapors break forth from full jaws: then shown
When Earth-born, horrible Ormædon
Hot, vomits ire, beneath Vesuvius throne.

—sensit procul Africa tellus
Tunc ex pulvereis geminata incendia nimbi,
Sensit & Egyptus, Memphisque, & Nilus atroces
Tempestatem illam Campano è litore missam.
Nec caruissè ferunt, Asian, Syriamque tremenda
Pelle, nec extantes Nepuni è Æthiæ arces,
Cyprumque Cretamque & Cycladas ordine nullo
Per pontem passas; nec doctam Palladis urbem:
Tantus inextinguis erupit faucibus ardor,
Ac vapor; Ormædon vomit cum fervidus iram
Terrigena horribilis Vesuvius mole sepultus.
Hier. Borgius.

Dion affirms in a manner as much. But *Bodin* the censurer of all Historians, doth decide it. Notwithstanding *Cassiodorus* writes as great matters of a later conflagration, whereupon *Theodoricus* (first King of the *Goths* in *Italy*) did remit his tribute to the damned *Campanians*. *Marcellinus* writes, that the ashes thereof transported in the air, obscured all Europe: & that the *Constantinopolitans* being won seriously affrighted therewith, (inasmuch as the Emperor *Leo* forsook the City) in memorial of the same did yearly celebrate the 12 of Novemb. It also burnt in the 16 year of *Constantine* the fourth: and at such time as *Belisarius* took *Naples*, & groined, but ejected no cinders: and again when the *Saracens* invaded *Africa*, *Platina* writes that it flamed in the year 685 prognosticating the death of *Benedict* the second, with ensuing slaughters, rapines, and deaths of Princes. During the Papacy of two other *Benedicts*, the eighth and the ninth, it is said to have done the like. The latter, the last; which was in the year 1024 yet often since it hath been wonderfully feared. And although it hath made sundry dreadful devastations, yet the fruitful ashes thrown about doth seem to repair the fore-going losses, with a quick and marvellous fertility. At the foot of the hill there are divers vents, out of which exceeding cold winds doe continually issue, such as by venteducts from the vast caves above *Pagan* they let into their rooms at their pleasure, to qualify the heat of the Summer. *Spartacus* the *Fencer*, and ring-leader of the fugitive bond-slaves, no less a terror unto *Rome* then *Hannibal*, did make this mountain the seat of his war. Where besieged by *Clodius*, he

he by a strange stratagem, with bonds made of vines, descended into the bottom of the hollow hill, (being long before it first began to flame) and finding out a private passage, issued suddenly upon the un-suspecting *ROMANS*; seized on their tents; and pursuing his victory, over-ran all *Campania*.

A while after we went to see the antiquities of *Putzole*, with the places adjoin-



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|--------------------------------|---|----------------------------------|
| A. <i>The Goat of Paphos.</i> | I. <i>The new Mountain.</i> | R. <i>The dead sea.</i> |
| B. <i>Virgils Iphigene.</i> | K. <i>The lake of Luscine.</i> | S. <i>The theatre.</i> |
| C. <i>The Lake of Agnani.</i> | L. <i>Port Luciani.</i> | T. <i>Giain Villa.</i> |
| D. <i>The Court of Pulean.</i> | M. <i>The lake Avernus.</i> | V. <i>The lake of Acherusia.</i> |
| E. <i>The Amphitheatre.</i> | N. <i>The baths of Trivile.</i> | X. <i>Arca felice.</i> |
| F. <i>The Port of Putzel.</i> | O. <i>Ruinets of Diana's Temple.</i> | Y. <i>Licula.</i> |
| G. <i>Cicero's Academy.</i> | P. <i>A caffle built by Charls the fifth.</i> | Z. <i>Stergekino.</i> |
| H. <i>Mount Ganus.</i> | G. <i>Merato di Sapato.</i> | |

ning: where the wonderfull secrets of Nature are epitomized, and Art had conge-
 led together her incredible performances: whose ruines do yet affirm that prodi-
 gality and luxury are no new crimes, and that we do but re-doe old vices. Hard
 without the City the way is croffed with *Paulsloze*: the name doth signifie a relea-
 ser from cares; for that the wine (wherewith all this mountain is richly furnished)
 is an approved remedy for these consuming infirmities. Hear *Horace* in the per-
 son of *Tenax* exiled:

— O fortes pejora que passi
Meum saepe viri, nunc vino pellite curas :
Cras ingens interabimus æquor.
Horat. l. 1. Od. 7.

and again,

Siccis omnia nam dura Deus propoluit, neque
Moderaces aliter diffugiunt sollicitudines.
Quis post vina grave militum aut pauper semper pot
Hor. i. Od. 18.

For which cause *Bacchus* was called *Liber*. But what need we in this drinking age, that exhortation of *Seneca*: which is, sometimes to divide an hair with the drunkard, by the example of *Solan* and *Archelaus*; and that the mind is now and then a little to be cherished, and set free from an over-sad sobriety? and for that cause was wine given.

*O Menelah, th: Gods for ever blest,
Made wine i' expell grief from the troubled brest.*

O Menelae dii vinum fecere beati,
ut curas animi pellat mortalibus acries;
Horn.

But (quoth he) rarely to be used liberally; lest thereby an evil habit be attained. This mountain doth stretch from North-east to South-west, in form of a prostrated Pyramid; and although flat on the top, on each side steeply declining: South-eastward bordering with the sea, and North-west-ward with the countrey, I will not now speak of the delicate wine which it yeeldeth, neat and fragrant, of a more pleasing gust, and far less heavey then those of *Vesuvius*, nor of those orchards both great and many, replenished with all sorts of almost to be named fruit-trees, especially with oranges and lemons, which at once do delight three senses, nor how grateful the soil is (though stony) to the Tiller. The Grot of *Pasifaye* (a work of wonder) doth hasten our description: which passeth under the mountain for the space of six hundred paces (some say of a mile,) affording a delightfull passage to such as passe between *Naples* and *Puteolo*, of that part of *Italy*: receiving so much light from the ends and tunnells in the middle, which lethern in the day from the top of the high mountain) as is sufficient for direction. Thorowout hewn out of the living rock, paved under foot; and being so broad that three carts with ease may passe each by other. On the left hand, and in the midst there is a little Chappell, where a lamp doth continually burn before the adored image of our Lady, who is said to safeguard that place from all our-rages: which is the easilier believed, because seldom any do there miscarry. This vault, as the like is said to be begun by the *Cimmerii*, a people that inhabited here-about in the time of the *Trojan* wars: though placed by *Homer* beyond the *Scythian Bosphorus*: where the air is thick and dark, deprived of the Sun (there faintly shining) by the lottty bordering mountains. Hereupon came the proverb of *Cimmerian* darknesse, where *Ovid* placeth the palace of *Serpens*.

*A Cave there is near the Cimmerians, deep
In hollow hill, the mansion of dull Sleep;
Never by Phœbus seen: from Earth a night
There of dim clouds ascends, and doubtful light.*

Est prope Cimmarios longo spelunca recessu,
Mons cavus, ignavi domus & penetralia somni.
Quo nunquam radiis orientis mediisve cadentibus
Phœbus à dire potest, nebulae caligine mitis
Exhalantur humo, dubiaque crepuscula lucis;
Met. II.

Those here were so called, in that they dwelt in caves: living by theft, and not stirring abroad in the day time. They offered sacrifice to the *Manes*, before they began to cut these darksome habitations, & from their most retired parts, gave oracles (or rather told them) to such as enquired. The God of dreams is therefore aptly fained to reside amongst these dreamers, who are faind to have been all put to the sword by a certain King that was deluded by their prophecies. The *Grecians*, that inhabited this country after them, converted the *Cimmerian* caves into stoves, baths, passages, and such like uses, amplified by the succeeding *Romans*, who exceeded all others in prodigious and expensive performances. Some do attribute the cutting thorow of this passage unto one *Bassus*, others (but fally) to *Lucullus*, and others to *Cecennius*; but not that *Cecennius* that was grand-father unto *Nerva*. Whereof, I know not what Poet:

*Who durst with steel the mountains womb invade?
Who throw the living rock a passage made?
Cocceius, truth declares, perform'd the same,
Lucullus now surrender thy stain'd fame.*

Viscera quis ferro est ausus perrumpere montis?
Cantibus in duris quis patfecit iter?
Coccium verum est saxum montemq; cavasse.
Vanaque jam cessit fama, Luculle, tua.

Others there are that report that *Virgil* effected it by art magick, (and *Virgil* Grot it is called by many:) but who ever heard that *Virgil* was a Magician? *Seneca* tormented in this then horrid passage, doth call it a long dark dungeon: and further saith that if it had light, the same would prove but un-profitable, by reason of the raised dust which thickned the air and fell down again. And *Petronius*, that they used to passe thorow it with their bodies declining. Yet *Strabo* that lived before either, hath written that it received light from the top, and was of that height and largeness, that two carts might passe each by other. But the height, belike, was afterward choked with earth-quakes, and the passage with rubbidge. And in proesse of time it afforded no passage, but enforced they were to clamber over the mountain: untill *Alphonfus* the first did cleane, enlarge, and by cutting the jaws more high, did enlighten it. But *Peter of Toledo*, Vice-roy of this kingdome, bestowed thereon that perfection which now it retaineth.

Before you enter this Grot, upon the right hand aloft in the up-right rock, in a concave, there are certain small pillars, if I forget not, (sustaining an Urn: which was told me to be the Sepulchre of *Virgil*; but erroneously. For that flander above, right over the entrance, in form of a little Oratory, which the *Ivie* and *Mirtle* do clothe with their naturall tapestry; and which is to be wondered at, (if it grow as they say, of it self) a *Lawrel* thrust th' out her branches at the top of the ruined *Capola*, to honor him dead, that merited it living. In the midst of the monument stood the Urn that contained his ashes, supported by 9 pillars, whereon was ingraven this Distick:

Maurus me genuit, Calabri rapine e, tenet nunc
Parthenope cecini pascua, rura, duces.

Of fields, farmer, fights I sung: life *Mantua* gave,
Calabria death, *Parthenope* a grave.

Seen by *Peter of Stephano* (who was alive within these forty years) as himself reporteth. But one doth affirm (though contradicted by others) that the *Neapolitani* did give that Urn to the *Mantuan*; upon their importunate suit. Others, that their Regular Priests did convey it to their adjoining Convent; & from thence to have been born away by the Cardinal of *Mantua*, who dying in *Genoa* in his return there left it. But if either were true: no doubt but some memoriall would have remained of so coveted a possession: especially by the *Mantuan*, who held themselves so honored in his birth, that they stamped their coin with his figure. But rather it should seem that through time and negligence those reliques are perished.

Quod scissus tunulus, quod fracta sit unda; quid
inde?
Sat ecce bri, l'us nomine vatis erit,
In antiq. monum.

What though the Tomb be torn, th' Urn broke? the place
The Poets name abundantly avails grace.

He was born at *Ande*, a little Hamlet by *Mantua*: he lived 52 years, & died at *Brundisium*, the 22 of September, in the 100 Olympiad: having retired himself into *Calabria* to perfect his *Æneids*. He willed that his bones should be buried at *Naples*, where he had long-lived: (which was performed by *Ag. Rufus* & *Mæcenus*, made his heirs by his testament) even in these groves where he had composed his *Eclogs*, and *Georgicks*. Purchased they were after by *Silius Italicus*, who religiously celebrated his birth-day, and frequented this monument with a great devotion as it had been a Temple. Nor less was it adorned by *Strabon* *Pompilius*.

— & gentile sequutus
Lirus ubi *Aulonio* se condidit hospita portu
Parthenope, tenues ignoro pollice chorlas
Pulso, Maroneique sedens in imagine Templi
Suntio animum & magni tunulus aëcani misistit.
l. 4. Solu.

Following the fertile shore, where the fair guest
Parthenope in *Ausonian* port doth rest;
My ruder hands to strike the string presume.
Sitting by *Maro's* Temple, I assume
Courage, and sing to my great Masters Tombe.

It is fabled that the ghost of *Virgil* hath been seen here-about: whereof a Poet of these later times,

Annetiam ut fama est vatis placidissima sepe
Inter adoratum cecinit: umbra nemus:
Fœlice oculi, fortunatissima lyra,
Et quidquid sancto nascitur in memore!
M. A. N. Flam.

True it is that this gentle ghost hath been
Amongst these fragrant groves so often seen.
O happy eyes, words fortunate!
What ere within your sacred confines grow!

Having passed thorow the afore-said Grot to our no small astonishment, we followed the way of *Pucier* thorow a level so clothed with fruit-trees, and under-growing grain, as if it had been but one entire orchard. After a while we turned on the right hand a little to the lake of *Agnano*, three miles well-nigh in circuit: round, and included within high mountains. The water thereof is sweet at the top, and salt underneath, by reason of some minerall so deep in the midst, that the inhabitants say, that it hath no bottom. In the Spring of the year whole heaps of serpents involved together do tall there-into from the crannies of the high rocks, and are never more seen again. Whereupon it taketh that name, *quasi aqua Anguinum*. Nothing liveth in it but frogs: the occasion that it is so frequented by fowl in the Summer. The habitations here-about are abandoned, as unwholesome:

yet

yet is that inconvenience liberally recompenced by the infinite quantity of line that is there watered, to the not to be believed benefit of the owners: the nature of the water being such, as in eight and forty hours it prepareth it. Within the compass of the mountains, and neer to the Lake, is the naturall Stove of *St. German*.



A. The entrance of the Grot of *Pulsilla*
towards *Naples*.

B. The Castle of *St. German*,
C. *Castello Nuovo*.

D. *Castello dell' Oro*,
E. The Mountain *Pescolano*.

Will call'd a House that water wants; meer heat
Of aire insulphur'd makes the Patients sweat.
Before 's a Lake, where frogs and snakes abound,
Which beasts avoid, no fish is therein found.
Who enters under this small roof, as show
Warm'd by the Sun's reflexe, resolveth so.
It cheers the spirits, clears the stomachs glut:
Warmes water, (into any vessel put;)
Which weak consumptions cures, the bowels heals;
And ulcers drives that flatterer skin conceals;
Here *German Capnas* Prelates these distress
Pascasius found, and help to abate more blest.

Abique liquore domus bene sudatoria dicta;
Nam solo patiens ære fidat homo;
Aëre domus lævis est tantis plenisque colubis;
Nec fatis nec piscis inveniantur ibi.
Ingreditur si quis parvæ telluris umbram,
More nixit talæ corpora sola madent.
Evacuat Chymos, leve corpus reddit in ipso:
Quovis opposita est vâse respicit aqua;
Hæc aqua languentibus restaurat & illa sanant;
Ulcera defecit sub cute si qua latent.
Hæc te *Germanus* Capnas caput æde repertum,
Ad sacra, *Pascasius*, pascua te reculit.

Alcadinus.

The tale is (and *St. Gregory*, if those dialogues be his, the teller) how *St. German*, when Bishop of *Capua*, advised by his Physicians to repair unto the stove of the Serpents (for so was this place then called) for the cure of his infirmity, here found the soul of *Pascasius* tormented with heat; who had been an upright man, and full of piety. Whereat affrighted, and demanding the cause: he answered that it was for taking part with *Laurentius* against *Symacus* in their contentio for the Papacy; desiring him for to pray unto God for him, and if that at his return he found him not there, he might be assured that his prayers had prevailed. Which within a few days after he found to be so: and so the place took the name of *St. German*. This stands on the South-side of the lake. But now speak we of that mortall Cave on the East, in the foot of the bordering mountain, and entering the same not above three fathom. The mouth of it is large enough for two to enter at once; but the roofe declineth by little and little unto the uttermost point thereof. Whatsoever hath life, being thrust into the far end, doth die in an instant. Yet entered it may be a good way with safety: neither heat nor cold will oppress you, nor is there any damp or vapour to be discerned; being perpendicular to the bottom, and the sole thereof dusty. We made tryall with a dog; which we no sooner had thrust in, but without crying, or otherwise struggling then if shot to the heart, his tongue hung out, and his eyes settled in his.

T. 2



A. The Lake of Agnano.

B. Charons Cave.

C. St. Germans House.

his head, to our no small amazement. Forth-with draw out; stark, and to our seeming without shew of like, we threw him into the lake; when anon he recovered, & swimming to the shore, ran crying away as fast as he could, to the not far distant *Ostervia*: where they get not small part of their living by shewing this place unto forainers. And it is a sport to see how the dogs there-about will steal away, and send to the tops of the mountains at the approach of a stranger. The French King *Charles*, the eighth of that name: who held the kingdom of *Naples* for a while, made tryal thereof with an Ass, which immediately died. The like befell to a fool-hardy souldier. *Peter of Toledo* caused two offenders to be thrust there-into, and both expired in a moment. Nor found those three gallants any better successe, who tempted God with their desperate entrance: whereof *Scipio Mazella* doth report himselfe to bee an eye-witnes. This place was not unknown to *Pliny*, who called the Cave of *Charon*. The cause of so deadly an effect: is said to proceed from the fervent vapours ascending at invisible pores, so thin, so dry and subtil, as not to be discerned: yet thickned by the cold that enters at the mouth of the Cave, convert into moisture, which hangs far within on the roofo like two drops of quick-silver; & such esteemed to be by a number. *Corona Pigmea*, desirous to inform himselfe in the mysteries thereof, ventured so far in, as to touch one of those far off shining drops, and shewed it to his companions, who entered also, and stayed therein about a minute of an hour: sensibly perceiving the heat to arise from their feet to their thighs, till they did sweat at the brows without the endammaging of their senses, who return'd, to the wonder of the guide, that thought they had preserved themselves by enchantments. But this their experiment it appears that the air is most deadly neer to the pores, where it first ascended; especially to such creatures as hold their heads downward, exhaling at their nostrills the dry and excessive hot vapours. Thrust a torch neer the bottome and it wil forth-with go out: yet advanced higher, re-inflames, which approves the former assertion.

From hence we passed to the Court of *Vulcan*: aloft, and neer to the ancient *Puteoli*, but distant a mile and better from the new. These mountains were called *Pencopet* by the *Greeks*, in regard of their whitenesse: and *Phlegrean* fields, for that *Hercules* here overthrew the barbarous people; who were called *Griants* for their inhumanity and infolencies; assisted with lightning from heaven:

The Earth with inbowell'd flames yet fuming glows;
And water with fier'd sulphur mixt, up-throws:

Pumax aulicæ vi. Ivens, vefana incendia tellus,
Et misto ardentes sulphure ructas aquas.
Pottreel.

where-

whereupon grew the fable of their warring with the Gods. But hear wee *Petronius* describing it:

A place deep sunk in yawning cliffs, twist great
Dicarchea and Paribenope, repleat
With black Cocytus waves: for winds that strain
To rush forth there, a deadly heat contain.
Th' earth fruits in Autumn bears not, nor glad field
Once pms on green: or sprouting branches yield
Their vernal songs. But Chaos and rag'd stone
Smirch'd with black Pumice, there rejoice, ore-grown
With mournfull Cypress. Dis his head here raises,
Cover'd with asbes pale, and funerals blaze.

Et locus excelsu penitus demersus hians
Parthenopen inter magnæq; Dicarchidos arva,
Coccyi pertulus aqua, nam spiritus extra
Qui furit effusus funesto spargitur æther.
Non hæc Autumnæ telluris vices, aut alie herbas
Cespiti lætus ager: non verna personæ cæcut;
Mollia discordi strepitu virgule loquuntur,
Sed Chaos & nigro lquescentia Pumice laxa
Gaudens ferali circum-tumulata Cypressis.
Hæc inter sedes Ditis pater exultat ora.
Bustorum flammis, & cæna sparsa favilla.
Petr. Arbic. Satyrus.

A-naked level it is, in form of an oval, twelve hundred-forty and six feet long a thousand broad, and environed with high cliffe hills that fume on each side, and have



their sulphurous savour transported by the winds to places far instant. You would think, and, no doubt, think truly, that the hungry fire had made this valley with continual feeding; which breaks out in a number of places. And strange it seemeth to a stranger, that men dare walk up and down with so great a security: the earth at hot as suffrable, being hollow under-neath; where the fire and water make a horrible rumbling, conjoyning together as if one were fuell to the other: here and there bubbling up, as if in a caldron over a furnace; & sprouting aloft into the air, at such time as the sea is enraged with tempests. In some place of the colour of comter which is mingled with soot, in others as if with lime, according to the complexion of the several minerals. The flames do many times shift places, abandoning the old, & making new eruptions (the mouths of the vents environed with yellow cinders) arising with so strong a vapor, that stones thrown in are forthwith ejected. Yet for all these terrors, it is hourly trod upon both by men and horses: and reformed unto, by the diseased in May, June, and July, who receive the fume at their mouths, ears, nostrills, and such other parts of their bodies as are ill affected; which heareth, but hurteth not: that being onely soveraign that evaporateth from brimstone. It mollifieth the sinews, sharpeneth the sight, allwageth the pains of the head and stomach, makes the barren pregnant, cures violent feavers, itches, ulcers, &c. From January to October the husbandmen here-about doe stir their glebe at such time

time as much smoke doth arise, & that they know that it proceedeth from sulphur: which doth add to the soil a marvellous fertility. From hence they exact yearly three thousand pounds weight, whereof the Bishop of *Purcol* hath the tithe. Another kind of sulphur is gotten here, not taken from the fire, but found in earth: of especial use for the dying of hair, and familiarly experimented by women. White salt, Armoniack is here found also, which belongeth to the aforesaid Bishop. At the foot of this fountain that regardeth the East, are mineralls of Allome, and the best of the world: whereof, one part was given to the Hospitals of *S. Mariba*, and the Annunciation; and the other belonged to a private Lord. But left the Papacy should be thereby damni'd, (for they make of Allome a principall Revenue) the Pope, on pain of his heavy curse, did prohibit the labourers. Afterward *Pius* the fourth bought out the owner of the one half, for the yearly rent of twelve thousand ducates; and *Gregory* the thirteenth by the payment of five and twenty thousand, extinguish'd that annuity: the Masters of the Hospitals buying in the mean-time about the highest crest in the other. In the top of the mountain are certain little veins of a white matter like salt; much used by skinner: whereof a water is made, that forth-with putteth out all characters that are written in paper. The flower of brass is here found every-where, excellent and transparent: with white and Nitre. This place is said by the Romane Catholikes to be disquieted with devils: and that the fire under-neath is a part of Purgatory, where departed souls have a temporall punishment. The Friars that dwell hard by in the Monastery of *S. January* report that they often do hear fearful shrieks & groanings. They tell also a late story of a certain youth of *Apulia* a student in *Naples*; who desperate in his fortunes, advi'd with the devill, and was perwaded by him to make him a deed of gift of himselfe, and to write it in his own blood; in doing whereof he should in short time recover his losses. Believing the deluder, according to appointment he came unto this place with that execrable writing: when affrighted with the multitudes of devils that appeared unto him, he fled to the aforesaid Monastery, and acquainted the Prior with all that hapned. He communicated it to the Bishop (now or late living) who informed the Pope thereof: by whose command he was cast into prison, & alter condemned to the gallies. Possible it is that this may be true; but *Damianus* the reporter of that which followeth (though a Cardinal) might have had the whe-stone, if he had not alledged his author: who telleth of a number of hideous birds which accustomed to arise from hence on a sudden in the evening of the Sabbath; and to be seen untill the dawning of the day, stalking on the tops of the hills, stretching out their wings, & pruning their feathers, never observed to feed, nor to be taken by the art of the fowler: when upon the croaking of the Raven that chased them they threw themselves into these filthy waters. Said to be damned souls tormented all the week long, & suffered to refresh themselves on the Sabbath, in honour of our Saviours resurrection. This he reports from the mouth of the Arch-bishop *Umbertus*. But if this be hell, what a desperate end made that un-happy German, who not long since slept into these furnaces? or what had his poor horse committed, that fell in with him, that he should be damned, at least retained in Purgatory? The matter that doth nourish these sub-terranean fires, is Sulphur and Bitumen. But there it is fed by the later, where the flame doth mix with the water; which is not by water to be extinguished: approved by the composition of those *ignes admirabiles*.

From hence descending a little, we came to the ruins of a magnificent Amphitheatre, environing in an oval a court and hundred three-score and twelve feet long, and four-score & eight over: tarow down by an earth-quake not many ages since; which here happen not seldom, by the violence of inflamed & suppressed vapours. Dedicated it was to *Vulcan*: and not without cause, he seeming in these parts to have such a sovereignty. An Amphitheatre consists of two joynd Theaters, & is therefore called: containing no stage, and consecrated commonly unto *Mars*: in that spectacles onely of blood and death were there exhibited to the people, as sword-playings, combatings with wilde beasts, compelling of the condemned to perfonate Tragedies, and acts but tainted, to perform in earnest. Sword-players (who were first introduced by *Junius Brutus* in the funeral of his father) first begun with statues, and then with (words, to shew their arts and courages. But in later times they entered the lists naked: their skill in defence, nor so much regarded or prayed, as the undaunted giving or receiving of wounds, and life un-fearfully parted with. The weary'd or vanquish'd were supplied by others: and he bare the palm away, to whom none succeeded. Whereof *Marialis* of *Hermes*:

Hermes

Hermes terror of his own,
Hermes whom *Ælius* fears alone;
Hermes who *Adulans* over-throws,
Hermes who conquers without blows,
Hermes to whom succedeth none.

Hermes turba sui tremorque ludi,
Hermes quem timet *Ælius*, sed unum,
Hermes cui cadit *Avolans* sed uni,
Hermes vincere, nec ferire docuit
Hermes suppositus illi ipse.
L. 5. Epig. 25.

When maimed, when old (sometimes for their valour) they were man-nimitted: and then no more to expole their persons to such hazard. *Nero*, that enemy of mankind, exposed four hundred Senators, and fix hundred Knights in those disgracefull combatings. And *Domitian*, that other monster, produced women to undergo the like in the night,

By monstrous sex, not fit for brails,
In bloody fights too man-like toils:
Tou, at *Lanais* would have thought,
Or *Phajis*, *Amazons* had fought.

Stat. sexus rudis infelixque feret,
Et pugnas capite improbus viriles,
Credas ad *Tanaim* feruntque *Phasias*,
Thermodonticas calere tummas,
Stat. Silv. 6. l. 11.

And to combate with beasts; whereof that grosse flatterer:

'Tis not enough that *Mars* whom war delights,
Draws wounding steel; for *Caesar* *Venus* fights.
The *Lion* slain in vast *Nemean* vales,
(*Alcides* nobis labour) Fame retails,
Peace gray Belief: since *Caesar*'s great command,
We see thus acted by a womans hand.

Belliger invictis quod *Mars* citi fecit in amplexu
Non latet est *Caesar*, levit & ipsa *Venus*,
Prostratum *Nemee* & vassa in valle *leonem*,
Nobile & *Herculeum* fama canebat opus.
Prælia fides tacet: nam post tua munera *Caesar*,
Hæc jam feminea vidimus æta manu.
Mart. Spec. Epig. 6.

Histories not onely affirm that the Emperour *Commodus* did play the Gladiator, but his statues in this fashion, yet to be seen at *Rome* in the Palace of *Fernese*. Thole



that were condemned to fight with wild beasts were produced in the mornings; the horror whereof was such, as women were prohibited to behold them: where the killers in the end were killed, and no way left to avoid destruction. A memorable accident is reported by *Seneca*, (at which himself was present) of a Lion that took knowledge of one who had been in times past his keeper: and not only forbore him himself, but defended him from the fury of others. It should seem to be that Bond-slave *Androclus* (for the times do agree,) who is mentioned by *Appian*. Some for hire, and

and some in bravery undertook to encounter with such beasts, who either perished or made way by victory unto safety. An hundred Lions were often at once let forth into the coast of the Amphitheatre; and often beasts were set against beasts, a less savage spectacle. But O wicked delight of these barbarous tyrants, worthy to suffer what they inflicted! who caused miserable wretches to make histories of fables, and put in an imaginary miseries. They being most praised of the dry-eyed beholders, that exposed themselves unto death without terror: either by taking it from the weapon of another, or by falling on their own, as the fable required. Nor mattered it who had the part to survive: he being but reserved for another days slaughter. And sometimes they erred in the Story, to make the Catastrophe more horrid: as in that of *Orpheus*; who although said to have been cut in pieces by the *Ciconian* wives, was represented to be torn in pieces with a Bear. The manner thus described by *Marialis*:

Quidquid in Orpheo Rhodope spectasse theatro
Dicitur, exhibuit Cæsar arena. cili.
Replevit (populi, mirandaque silva cucurrit,
Qualis tollit nemus credunt Hesperidum;
Affuit, immixtum pecudum genus, omne ferarum;
Et supra Vatem multa pependit avis;
Typic sed ingrato jaceit lacertatus ab Urso.
Hæc sciam ut testis facta, ita facta esse est.
Sp. G. Ep. 11.

What Rhodope in Orpheus vale did see,
That Cæsar, the sad sand presents to thee.
Rocks crept, woods ran, to the admiring view:
Such as in fair Hesperian orchards grew.
Beasts tame and savage, in vast deserts bred,
Throng'n thither: birds hung over the Poets head.
But he by an un-gracefull Bear lay slain,
Yet this was done; the other they did pain.

The floor of the Amphitheatre was covered with sand, to drink up the blood that was shed thereon. *Augustus Cæsar* did redress the disorders of this in *Puteoli*, committed in the confused placing of themselves: assigning particular rooms to every degree according to their dignities. But when the *Romans* here shewed their greatest bravery, when *Nero* entertained the *Armenian* *Pyridates*, who from the uppermost round did wound two Bulls at one throw, to the wonder of the beholders, *Theodorick*, King of *Goths*, did utterly abolish these execrable pastimes. For what could be more in-humane, then to give the condemned life, that they might take it from each other by mutual slaughter? A shame it was to groan at the receipt of a wound, to pull back their throats from the steel; or to behold their blood with other eyes then if it had been the blood of an enemy. The reliques of this is now over-grown with bryars and thornes; standing upon arched concaves, yet almost intire, having severall divisions, wherein I suppose, they kept the wild beasts, and those that were to be devoured by them; from thence exhibited to the spectacle. Under the earth here are a number of vaults, with such perplexed passages, that hardly can he get out that enters without a line or a conductor: whereupon it is called the *Labyrinth*. In which are a world of Bats that hide themselves from the hated day; and will put out your lights with fluttering about if not the better guarded. Some say, that this was made to retain water for the use of the beholders: why not rather for the use afore-said? Descending from hence by the ruins of the old Colony, we came unto *Puteol* (eight miles distant from *Naples*) and called formerly *Puteoli*.

That name it took under *Hannibal*, of the many pits there digged: or of the smell of the waters arising from mines of brimstone and allome. Called it was more anciently *Dicæarchia*, which signifieth a just government: being a *Greek Colony*, and built by the *Samians*; at such time as *Tarquinius Superbus* ruled in *Rome*. A Port town, and Mart it was of the *Cumans*; amplified by the *Romane* Emperors in such sort, as called Little *Rome*, by *Cicero*. Whole Walls, Havens, Temples, Academy, Theaters, Baths, Statues, &c. (some of them yet shewing their foundations) sufficiently declare the *Romane* magnificency: possessing a part of the mountain as well as the shore, & supposed to contain four miles in circumference. *Neptune* was of this City the Patron: the ruins of whose Temple are yet to be seen, hard behind the Duke of *Toledo*'s orchard; where we refreshed our selves during the heat of the day. A place of surpassing delight, in which are many excellent Statues, recovered from the decays of antiquity; and every where fountains of fresh water, adorned with Nymphs and Satyres: where the artificiall rocks, shells, moss, and topas, seem to excell every that which they imitate. This was made by the afore-mentioned *Peter of Toledo*, at such time as *Puteol* was abandoned by the inhabitants, by reason of frequent earth-quakes, and the horrible conflagrations of the New Mountaine; building on the other side of the way a faire palace; thereby to animate

mate the people to returne. For over the entrance stands this ingraven inscription:

PETRUS TOLETUS MARCHIO VILLÆ FRANCHÆ, CAROL. IV. IMP. IN REGNO NEAP. VICARIUS, UT PUTEOLANOS OB REGENTEM ACRI CONFLAGRATIONEM PALANTES, AD PRIMISTINA SEDES REVOCARET, HORTOS, PORTUS ET PONTES MARMOREOS, EX SPOLIIS QUÆ GARSIA FILIUS PARTA VICTORIA AFRICANA REPORTAVERAT, OTIO GENIOQUE DICAUIT. AC ANTIQVORVM RESTAURATO PURGATOQUE DUCTU, AQUAS SITTIENTIBUS CIVIBUS SUA IMPENSA RESTITUIT. AN. A PARTU VIRG. M. D. XL.

the *Neapolitans* following his example. So that now the town is well stored with buildings; seated for the most part on a little promontory that stretcheth into the bay. In the midst whereof is a fair Temple of marble, of *Corinthian* structure; having withstood the waste of time, the fury of the foe, (which to this City hath been often fatal) and injury of earth-quakes. The stones are so artificially laid, that you would think it consisted but of one. It was built by *Lucius Capurnius*, and dedicated to *Augustus*, as appeareth by these extant characters:

L. CALPHURNIUS, L. F. TEMPLUM
AUGUSTO CUM ORNAMENTIS, D. D.

the name of the architector adjoynd:

L. COCCIEUS, L.
C. POSTUM I. L.
AUGUSTUS. ARCHITECTUS.

But now re-dedicated to *St. Proculus*. The Giants bones here shewn unto forainers, must not be unspoken of: confirming what hath been formerly spoken.

Learn thou, whom Giants bones astonish, why
They in *Hætruscan* joynt interred lie.
Then when *Alcides* did *Iberians* foil,
And brought from thence their oxen, a brave spoil,
He from *Dicæarchean* hills, with club and bow,
The wicked *Typhons* chaic't, Gods, and mans foe.
To *Hyduntum* part, to *Thuscan* fled the rest,
The conquered terror was in both supprest.
Their huge corps good Posterity kept hye,
To witness to the world that once such were.

Huc quicunque venis stupefactus ad ossa Gigantum,
Dicite cur *Hætrusci* sint tumulata solo.
Tempore quo domitis iam *Visor* agebat *Iberis*
Alcides, captum longa per arva pecus:
Colle *Dicæarchæ* clavaque arcibus *Typhones*
Expulsi; & cæsit noxia turba Deo.
Hyduntum petit pars, & pars altera *Thuscos*:
Interiit victus terror utriusque loco.
Hinc bona Posteritas immania corpora servat,
I t tales mundo restitit avos:
Pomp. Latius.

At the foot of the hill whereon the City is mounted, the ruined Peere doth present a remarkable object: which extending towards the West, made heretofore a safe, and excellent haven. Arched like a bridge, that the flowing in of the sea might preserve the profundity thereof, from being choked with rubbidge and earth born down with the fall of Torrents. The work it was of the *Grecians*: much assisted in the building by the admirable nature of the sand hereabout, by reason of the under-burning fire, and perhaps partaking of the bituminous matter: becoming as hard and durable as the solid rock, when mixed with lime, and placed under the water.

Dicæarchean dust transported, solid grows
In water plac'd: whose hardened masse contains
Huge structures seated in the liquid plains.

Dicæarchæ transitus pulvis arenæ;
Ineratis solidatur aquis; duratque massa
Sustinet advectis peregrino in gurgite campos:
Sidon. pollin.

As yet is here every where to be seen, by the huge foundations demolished above, and intire underneath; encouraging men thereby to build to far into the sea, as they anciently did round about this Bay. The Emperor *Constantine* is said to have transported certain ship-ladings of this sand unto *Constantinople*. The body of this mass

masse consisteth of brick, but was covered heretofore with marble; which afforded a delightful walk on the top. What should I speak of the Emperours that repaired it, (whose names are yet retained in stone) or of the arch erected thereon, since the whole is now utterly defaced: yet rather by earth-quakes than the violence of the sea: whereof thirteen great piles now onely remain, which appear like so many square towers in the water; the arches thrown down that conjoynd them. To this *Caligula* joyned his bridge (a prodigall, and not to be exemplified vanity) which stretched over the Bay unto *Baia*, three miles and a half distant: sustained by ships (drawn hither from all parts of his Empire) placed in two ranks, made stable with innumerable anchors; and crossed with a broad high way of earth. Which he did, as it is said, in imitation of *Xerxes*, who built the like over the lesse broad *Helle-spont*: others say, that it was to terrifie the *Germans* and *Britains* by the performance of such wonders; with whom he was to begin a war. But indeed he was incited thereto to fulfil the prediction of *Thrasylus* the great Astrologer, who told *Tiberius*, enquiring who should be his successor, and desiring to conquer the Empire upon his own nephew, that *Caligula* was no more likely to be Emperour, then to ride on horse-back over the Bay of *Baia*. Upon this bridge *Caligula* passed to and fro, for two dayes together: having before sacrificed to *Neptune* and *Envy*. The first day gallantly mounted, wearing an oaken garland on his head, & a cloak of gold on his shoulders: the next, in the habit of a charioteer, drawn by two Steeds of a famous breed: carrying before him *Darius*, a noble youth, that was left in hostage by the *Parthians*, attended upon by the *Prætorian* souldiers, and followed by his principall favourites and friends in waggons of the *British* fashion. When calling many from the shore, he caused them all to be tumbled from the bridge for his cruell pastime: and those to be beat off with oars and staves that endeavoured their own safety. Such were the monstrous follies, and barbarous delights of this Monster. Much more we might write of *Puteol*: but we pursue our first intention, which is onely to note what is principally note-worthy. We will therefore depart with this salutation:

Salve urbs delictis quondam curisque levamen,
Gratæque Romulidis post bella quies.
Stant ubi nunc etiam mirabilis Amphitheatrū
Saxa, columna, arcus, diruta templa, viz,
Impolita pelago moles refectantur honores.
Et tua quæ fuit gloria, quales decus.
Fian, Virg.

Harle'st delightfull City: cares releas'd,
To Romany (since war past) a port of peace.
Amphitheatre, Temples now laid low,
Ways, arches, columns, yet their ruins show.
Huge piles fixt in the toyling seas declare
Thy old renown, how glorious once, and fair.

Taking here a Felucco, we rowed along the bottom of the Bay: first passing by *Cicero's* Villa, even at this day so called, where yet doe remain the ruins of his Academy, erected in imitation of that at *Athens* (the pleasures whereof he commendeth in his writings:) which he adorned with a school, a grove an open walk, a gallery, and a library. After his proscription and death, this Villa became the possession of *Antistius Vetus* a follower of *Cæsar*: where *Tyrrhus*, *Cicero's* free-man lived till he was an hundred years old, and in three books composed the life of his Patron. Now long after his death, divers fountains of hot water spung out of the earth, held sovereign for the eye-sight: celebrated by *Tullius Laurea*, (so called for his excellency in poësie) another of his free-men in this Epigram.

Quo tua Romanæ videt clarissima linguz,
Sive loco mellis surgere iussa viret?
Atque Academicæ celebratam nomine Villam,
Nunc reparat colui sub meliore Vetis:
Hic etiam apparent Lymphae non ante repetitæ,
Languida quæ infuso lumine rorē levanti;
Nimium locus ipse fuit Ciceronis honoris,
Hic dedit, hæc fontes cum patefecit opes:
Ut quoniam totum legitur sine fine per orbem,
Sint plures oculis quæ medeat æquæ.

Of Roman speech thou saw'st Restorer, where
Could thy groves, bid to grow, thrive so as here!
Thy Villa, nam'd an Academic, doth best:
By Vetus now repair'd with greater cost.
Here also springs, un-found a fount, arise:
Whose drops in water comfort feeble eyes.
No marvel though this place doth thus produce
For Tullius' sake, streams of such sovereign use.
That being thorough the whole world read, they might
More waters yield to cure decaying sight.

Here the Emperour *Adrian* was buried: *Antoninus* erecting a Temple in the place of his sepulture. The ruins doe shew that the buildings were ample: amongst the rest, the foundation of that (as supposed) Academy is yet to be seen, in form

of a Citique, three hundred and seventy foot long, and so called. Now all is overgrown with briars and sheep and goats are pastured where the Muses had once their habitation. It was seated close to the water: inasmuch as *Cicero* accustomed to feed the fishes out of his windows, and to take them for his pleasure with an angle. But now the sea hath forsaken it, forced by earth-quakes to retire, and content it selfe with more narrow bounders: having in times past possessed the present possessions of the Dukes of *Toselo*, whereof a part interposeth it, and the Villa. The fore-said fountains, called *Cicero's* baths, are to be seen in a Grot at the foot of a rock, of a marvellous nature and vertue. For they ebbe and flow, according to the quality of the sea, filling with fuming waters, the place of their receptacle. Which when over-swelling a part thereof proceeds to the sea, and another part retires to their fountains. They assuage the pains of the bowels, and aches of the body, but are good especially for the eyes: declaring thereby that they participate of *Copperas*.

West of this stands the eminent *Gaurus*; a stony and desolate mountain. In which here are divers obscure caverns, choked almost with earth, where many have consumed much fruitlesse industry in the searching for treasure. Hither come such from sundry parts as boast themselves to be skilful in Magicke; but have returned with no other profit, then to know the vanity of that knowledge. The common people bewitched with the like persuasions doe dig and delve with un-defatigable toile; and oft doe meet, in stead of hoped for gold with the reward of their avarice, buried in mines, or drowned by springs, or stench'd with vapours: for they practise the like also about *Forum Vulcani*. Here they dream of certain Kings of gold, shining richly with Carbuncles, and they have been seen, but are guarded by spirits and goblins. Many are animated by the story of *Coltenicius*, who writes, that *Robert Norman* did dig up much treasure here-about, by the labour of the captivated *Saracens*. But, which is more to be laught at, the seeming wife, religious, and learned, doe travell in that quest.

Proceeding, we rowed over the yet remaining foundations of ample buildings: a part of them the ruins of Port Julius:

Or name the Port, the bars to Lucrine set
And angry seas that with loud tumults fret:
Where Julian waves resign their force's recess;
And Tyrrhen floods into Avernus press:

An memorem portus, Lucrinque addit claustra;
Atque indignatum magnis Aridoribus aquor,
Julia quæ ponto longe sonat unda refulso,
Tyrrhenique fretis immixtum æstus Avernus,
Virg. Geor. 1. 1.

built by *Julius Cæsar* (and therefore so named) at the Senates appointment. For that those who hired the fishing of that lake adjoining, were en-damned much by the violent breaking of the seas; whereof a part he excluded by these crooked moles, and left a narrow space for the fishes to enter. Thus *Servius*. But *Suetonius* doth give the honour thereof to *Augustus*; effected by the labour of twenty thousand manumitted servants: who gave it that name, of the name of the family, whereof hee was defended by the mother.

Here landed we. And here once was the famous Lake of *Lucrinus*: separated then from the sea by a bank of eight furlongs long, and so broad, as afforded convenient way for a chariot. The labour, as supposed of *Hercules*;

Herculean way commends, in surges rear'd,
When Amphitridæ drove the Iberian heard,
And thronging seas repulst:

Medi quæ in gurgite ponti
Herculeum convocat iter, quæ dispulit æquor
Amphitryonides armenti victor Iberi,
Sil. Ital. 1. 1.

But when so broken down, as hardly affording a passage, it was repaired by *Agrippa*: So *Strabo* reporteth, but makes no mention of the afore-said Port Julius.

He tells how Lucrine was Coetyus nam'd:

At hic Lucrinæ mansisse vocabula quondam
Coetyi memorat Idem

Lucrinus: it seems to have been called of the gain that was made by the fishes therein taken. But the Oysters hereof had the principal reputation: whereof *Marialis*,

Old wench then swans more sweet to me by far,
More soft then Phœbeline Galesus lamb.
More delicate then Lucrine Oysters are:

Puella senior dulcor mihi cygnis;
Agnæ Galesi mollior Phœbæni;
Concha Lycini delicatior stagni:
l. 5. Ep. 38.
Perhap

Perhaps he therefore giveth to the Lake the name of Lascivious :

Dummos belando tenet lascivi flagra Lucini,
Et quæ pumice fontibus arida calent.
L'Epig. 137.

*We banne lascivious Lucrinus pleasurè Lake,
And caver, which heat from Pumice fountains take:*

if not far being frequented by women in their evening solaces. But believe who that will : the story of the Dolphin frequenting this Lake, reported by *Pliny* upon the testimony of *Mecænas*, *Flavianus*, and *Flavius Albinus*, who inserted it in their chronicles, said to have hapned not long before this time, in the reign of *Augustus*. This Dolphin, they say, was enamoured on a boy, a poor mans sonne of *Baie*, who went to school daily to *Puteoli*. He about noon accustomed to repair unto the water side, and to call upon the Dolphin by the name of *Simo*, and feeding him with bread, so allured him unto him, that in a short time he could no sooner call *Simo*, but the Dolphin would approach, and offer his back to be ascended, clapping close his sharp back-fins, and so conveyed him to *Puteoli*, and back again. *Appian* doth witness as much, and *Solinus*, that it became so ordinary a spectacle, that no body admired it. But it was more strange : the boy being dead and the Dolphin keeping his accustomed haunts, and still missing of him, pined away with sorrow, and was found dead on the shore, whom they laid in his Sepulchre. *Pansanias* doth report himself to have been an eye-witnesse almost of the like, And *Pliny* speaks of another about *Hippo*, when *Flavianus* was Pro-consul of *Africa*, that would play with such as bathed in the sea, suffering himself to be handled, and got up upon. But the hard measure that the towne-men received from those that came to behold that spectacle, caused them to kill him. *Jassus*, one City doth afford two examples of their loves unto boyes. The one calling himself on shore after him whom he loved, and so died, (*Alexander* the Great making the Boy Priest unto *Nepheus*, supposing him to be affected of the Sea-god.) The other having often carried a Boy called *Hermus*, and on a time over-taken with a tempest, inasmuch as the Boy perished; the Dolphin brought the dead body to land : and would never again retire to sea, but thrusting althore there died for company. If these be true, why may we not credit the story of *Aron* the musician (for Dolphins are said to be singularly delighted with musick) related by *Herodorus* and others? But because I think it a fable, I will rather chuse the report of a Poet, who when environed with swords by the treacherous mariners,

— mortem non deprecor, inquit,
Sed liceat sumpta pauca referre lyra.
Dant veniam ridenque moram, capit ille co-
romant,
Quæ possit crimes Phœbe decere tuos.
Induit & Tyrio distinctam murex pallam :
Reddidit ista suos pollice chorda sonos,
Flebilibus numeris veluti canentia dura,
Trajectus penna tempora canat olor,
Procinus in medias ornatus distil undas,
Spargitur impulsa cœrule pupp's aqua,
Inde (sive majus) tergo delubra recurvo,
Se memorant onces suppoliculi novo.
Ille fedit Citharæque traxit, pretiisque ve-
hendi
Cantar, & æquoreas carmine mulcet aquas.
Ovid, Fast. 1, 2.

Theophrastus also doth mention their loves unto men: and that they abhorre not our company, experience doth teach us; who seem as it were to attend on ships, & converse with the sailors. This famous lake extended formerly to *Avernus*, and up unto the afore-said *Gurris*, but this now no other then a little sedgey plaish, choaked up by the horrible, and astonishing eruption of the new mountain; where as oft as I think, I am easie to credit whatsoever is wonderfull.

For who here knows not, or who else-where will believe, that a mountain should arise (partly out of a lake, and partly out of the sea) in one day and a night unto such an height, as to contend in altitude with the high mountains adjoining in the year of our Lord 1518 and on the nine and twentieth of September when for certain dayes fore-going, the country hereabout was so vexed with perpetuall earth-quakes, as no one house was left so intire, as not to expect an imme-

diat,

diate ruine; after that the sea had retired two hundred paces from the shore (leaving abundance of fish, and springs of fresh water rising in the bottom) this Mountain visibly ascended about the second hour of the night with an hideous roaring, horribly vomiting stones, and such store of cinders, as over-wheled all the buildings here-about, and the salubrious baths of *Tripergula* for so many ages celebrated; consumed the vines to althes, killing birds and beasts: the fearful inhabitants of *Puteoli*, flying through the dark with their wives and children; naked, defiled, crying out, and detecting their calamities. manifold mischiefs have they suffered by the barbarous; yet none like this which Nature inflicted. But here we it described by *Borgius*.

*What gloomy fumes days glorious eye obscure !
The pitchy lake effus'd through sulphury caves,
Higher then Atnas fire throws flaming waves :
Hath Phlegeton broke into Avernus ; with groines
Whirling the horrid floods, and rumbling stones !
The Bœan waves resound : fresh streams ascend,
And severall ways their speedy currents bend,
Misenus lets his trumpet fall, scarce heard,
Sick Prochyta a second ruine fear d.
Loud roarings from earth smoking wombe arise ;
And fill with fearfull groines the darkned skies.
A sad fore face doth menace from the West ;
Whence sharper plagues the Latian towns infest.
The furious winds to skies huge stones eject :
Which like a compass turn'd about, erect
A round Amphitheatral. Floods of stone
From belching gulf in millions straight forth-throw.*

Nor can what they then suffered be ever for-gotten, having such a testimony still in view as is this strange Mountain : advancing his top a mile above his basis. The stones hereof are so light and pory, that they will not sink when thrown into the water. The cause of this accident is ascribed unto the neighbour-hood of the Sea, and hollownesse of the soil: whereby easily ingendred exhalations, being hurried about with a most violent motion, do inflame that dry and bituminous matter: casting it up-ward and making way for their fiery expirations. To those also is the retiring of the sea to be attributed: who struggling to break forth, to rarifie, and so raise the earth, which thereby also as it were made thirsty, sucks the water thorow crannies into her spongy, and hot entrails : increasing the vapours, not decreasing the fire by reason of the bitumen. Perhaps *Delos*, and *Rhodes*, un-seen in the hist ages, were made apparent by such means : howsoever, divers of the *Æolides* were without pet-advantage; all of them having flamed, and being now more in number then observed by the Ancient. This new Mountain, when newly raised, had a number of issues, at some of them smoking, and sometimes flaming : at other disgorging rivulets of hot waters, keeping with in a terrible rumbling : and many miserably perished that ventured to descend into the hollownesse above. But that hollow on the top is at this present an Orchard; and the Mountain throw-out is bereft of his terrors.

Leaving this Mountain on the right hand, and turning about the brow of a hill that lay on the left; we came to the Lake *Avernus*,

*O're which no fowl un-struck with hasty death
Can stretch her strengthless wings, so dire a breath
Momm's high heaven from black jaws. The Greeks the same
Avernus call; expressed in the name :*

*Quam super haud ullæ poterant impu-
lantes
Tendere iter penitis, talis sese halitus aris
Faucibus effundens fupera ad convexa ferebat
Unde locum Graii dixerunt nomine Avernum.
Virg. Æn. 1, 6.*

circular in form, and environed with mountains, save there where it seems to have joyned with the lake of *Lucrinus* shadowed heretofore with overgrown woods a main occasion of those pestilent vapours. For they being cut down by *Agrippa*, the place became frequently inhabited on every side : as approved both healthfull, and delightfull. This was supposed the entrance into hell by ignorant Antiquity : where they offered infernal sacrifices; *Pliny*, & the *Manes* here said to give answers.

V

For



A. The Lake Avernus. B. The Cave, called vulgarly Styx. C. The ruins of Apollo's Temple.

For which purpose *Homer* brought hither his *Ulysses*; and *Virgil* his *Aeneas*:

Quatuor hic primum nigrantes terga iuvencos
Constituit, tropaeum invergit vina sacerdos,
Et summa carpen media inter cornua fetas,
Ignibus imponit facris libamina, prima
Voce vocant Hecaten, coeloque Eiehoque potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris: ipse acci velleris agnam
Aeneas matri Eumenidum magnaeque sorori
Ense ferit, sterilemque tibi Proserpina vaccam.
Tum Stygio Regi nocturnas inchoat aras,
Et folida imponit aurorum viceris flammis,
Pingue superque oleum fundens ardentibus extis:
Ecce autem primi, sub lumina foliæ & otus,
Sub pedibus mugit e folium, & iuga cepta moveri
Sylvarum, visque canes ululare per umbra
Advencant Dea.

Æt. 1.6.

And fained they were to have descended into hell at this place: for that here those caves were, by which the internall spirits, by the power of magick evoked, were imagined to ascend. As the divell deluded those times, so do divers these, who affirm that Christ from hence made his triumphant Resurrection. Whereof *Ennius* speaking of the baths *Tripergula*:

Est locus Australis quo po tam Christus Aveni
Fregit, & eduxit montis inde fusa,
Hæc domus est triplex, hic jure Tripergula dicta.

And another,

South-ward a place is, where Christ our head,
Broke open Avernus gate, thence brought his dead;
Th' house triple-form'd, Tripergula well call'd.

Ther°

There Christ *Avernus* sad gates broke in two,
And holy Fathers thence victorious drew;

Est locus effregit quo portas Christus Aveni,
Et sanctos traxit lucidas in pascuis.
Alcadinus.

leading them to the top of an high adjoining mountain, which at this day beareth his name. A tale, as it should seem, not only credited by the vulgar. Here *Hannibal* did also sacrifice to the Internals, as is recorded by *Livy*. *Cicero* avoucheth this out of an old Poet,

Hard by, *Avernus* lake, in shades obscure,
Where ghosts are rais'd as the ever-open dore,
Of *Acheron* profound—

Inde vicina nostra Avernus lacus,
Unde animæ exantantur obscura umbris, aperte officio
Alci Acherontis —

Whereby it should seem, that *Acheron* also was name of *Avernus*: because *Acherusa* a lake neer *Cuma*, did flow heretimo thorow concealed passages. *Avernus* was also once called *Styx*, according to *Silius*,

He thence *Avernus*, now for pleasant fam'd,
The *Stygian* lake in former ages nam'd.
Then dreadful in rough woods, and caves obscure,
Ayre stinking (bane to birds) with breath impure.
And sacred through-out every *Stygian* town,
In their religion bare a dire renown.

Ille olim populis dictum Styga nomine verfo,
Stagna inter celebem nunc initia monstrat Avernum.
Tum triste nemore, atque umbris nigrantibus horrens
Et formidatur volucris, letale vomebat
Suffuso vultu caelo, Stygiaque per urbes,
Religione sacer scævum retinebat honorem.

The obscurity of the place perhaps did author that conjecture, that the *Cimmerians* here in-habited, of whom we have formerly spoken. The water of the Lake looketh black: so thought heretofore to have done, by reason of the un-measurable profundity. But later times have found out a bottom; and that it exceedeth not two hundred fifty and three fathoms. No leaf, nor whatsoever falleth thereon, is forth-with after ever to be seen. The water is not to be drunk of, in regard of the ill swelling, & un-whole some mineralls whereof it partakes. Former ages did abstain from the use thereof; for that defiled with humane blood, here wickedly shed in their devilish sacrifices: and that *Styx* was supposed to flow from thence. Fifth it produceth, but thofe small and black; nor serving for sustenance, and therefore not fished for. In the days of King *Robert* an incredible number lay dead on the shore, sinking in such sort as no ravenous creature would taste of them: proceeding, as was thought, by the veins of brimstone, that then violently burst threinto, and infected the waters. The sea was accustomed, when urged with storms, to flow in thorow the lake of *Lucrino*, driving fishes in with it: but now not onely that passage, but a part of *Avernus* it self is choked by the New Mountain. When the woods about it were cut downe by *Agrippa*, an image was found (supposed to be the image of *Calippis*) that swet as if endued with life. And no marvell though the devill were troubled with the dissolution of such impious customes. Though the name were suted to the nature, yet the Lake retaineth the one, having changed the other; for fowle do now ordinarily frequent it.

On the North-west side are the ruins of a goodly building. Some imagine it to have been the Temple of *Pluto*, others of *Apollo*, but the more industrious in Antiquities, that it was onely a *Bannia*: perhaps conjectured by the fountains of hot water adjoining, called by the country people, the bath of *Scaphudello*; of soveraign vertue for sundry diseases. On the other side of the Lake opens as to the admired Grot, with a ruined Frontispice; but affording a large and high-roof passage into the mountain: cut out of the firm rock, and now cleaned of the rubbish that pestered it, against the late repair hither of the Vice-roy. We entered with torches: The far end doth shew that there in times past it ended not; but more then by conjecture to have extended unto *Baie*. And divers say, that it was here rammed up, for that many greedy people in hope to find treasure, adventured too far in, and were suffocated with vapours: not noysome threunto when curiously kept by the *Romanes*. After we had gone an hundred and fifty yards forward, turning on the right hand we past thorow a narrow entry which led into a room about fourteen foot long, eight broad, and thirteen high: giving yet a full assurance that it had been richly gilded, and adorned with Azure, and Mosaic workmanship. At the upper end there is a little bench cut out of the rock, in form of a

bed; whereon our guide would needs made us believe that *Sybil* lay, and from hence gave her Oracles; of purpose to save a labour in conducting us to *Cumæ*. Yet is this generally mis-called the Grot of *Sybil*; for what habitation could a place so dark and sultry have afforded? Within this room a low square dore gives passage to another, wherein there is water; a witness that it was a bath, and made for that purpose: confirmed by another on the other side, which for brevity I passe over.

Before we depart from *Avernus*, fit it is that we speak of the audacious project of *Nero*, who attempted to have made a navigable fosse between this and the *Ostia*, an hundred and threecore miles long, & of that breadth that two great galleys might pass by each other, along the craggy shore, and throw opposite mountains (a tract destitute of waters, save only in the marshes of *Pompina*) to fail by the sea, & not in the sea. A work of intolerable labour. But he that desired to effect incredible things: commanded that no malefactor should suffer, but that all the prisoners through-out the whole Empire, should be conveyed hither, & employed herein. *Severus* and *Celestinus* were the over-seers of the work, and the contrivers, men of wit an impudency to attempt by Art what Nature had prohibited. They began to dig thorow the adjoining mountains, which yet retain the impression. A lasting monument of overweening hopes, and frantick prodigality, the inhabitants at this day doe call it *Licola*.

But now we will lead you to the ruins of *Cumæ*, that was the most ancient City of *Italy*, built by the *Grecians* of *Chalcis* a City of *Eubæa*, who seeking an habitation, planted themselves in *Anaria*: an Island hard by, and after removed to this place, being then un-inhabited. The Generalls, *Hipocles*, *Cumens*, and *Megasthenes* of *Chalcis*, agreeing between themselves, that the one should have it, and the other should name it. So the *Chalcians* built, and posset it; but named it *Cumæ*. Others say, that it was so named of the waves of the sea: or of repose (for the name doth dignifie the same) then having ended their long navigations: or rather of a woman being great with child, whom they there found sleeping, which they took as a lucky signe of succeeding fecundity: approved by the sequel. For the proceffe of time they sent forth divers Colonies, the Erectors and Lords of *Puteoli*, *Capitolis*, and *Naples*; and were sovereigns of the adjoining *Campania*, governing their flourishing Common-wealth with the wife and honest *Pisba*rean discipline. Hither *Virgil* bringeth his *Æneæ*:

Et tandem Euboicis Cumæum allabitur oris.
Æn. l. 6.

Who toucht at length Eubæan Cumæan shore.

Which shewed it to have been ere the warres of *Troy*, if his testimony be of credit. Before the Kings were expelled *Rome*, it was governed by Tyrants, (not so called for their cruelty and oppression, as they are at this day, but for their absolute authority) of whom *Arifodemus* was not the least famous, and in the end the most infamous. Afterwards they were oppressed by the *Campanians*: but the *Romanes* in the end both subjugated them, and their oppressors. And as the rest of *Campania* grew populous, and greatly affected through the *Romane* luxury: so *Cumæ* decreased both in people and repute: becoming a place of retirement for men of mean and obscure condition. Whereof *Juvenal*, upon the departure from *Rome* of his poor friend *Umbrius*:

Quamvis digressu veteris confusus amici,
Laudo tamen vacuis quod sedem figere Cumis
Destinet atque unum civem donare Sibyllæ,
Janua Baiarum est, & gratum litus amœni
Successit.
Sat. 3.

Grieved at my friends remove; him yet I praise,
That will in quiet Cumæ end his dayes,
And give one citizen to Sibyl more.
Of Baia 'tis the gate, and gratefull shore
Of sweet retirement.

It surveyeth the *Tyrrhen* sea, being mounted upon a not easily approached Promontory; whose skirts are beaten with the unquiet surges: strongly walled in later times, and fortified with bulwarks, in such fort as *Toile*, and *Tela*; two Kings of the *Goths* did make it the receptacle of their treasure. But now left desolate, there is nothing to be seen but a confusion of ruins: pieces of walls, broken down Aqueducts, defaced Temples; foundations of Theatres to be admired, Caves, &c. But hear we the *Neapolitan Sannazarius*:

Here

Here where the walls of famous Cumæ bore
Aloft; the chief pride of the *Tyrrhen* shore,
Frequented by the tawny traveller,
To view thy Tripods, Delim, from a far;
Whose ports the wandering sailors did invite
To seek the proofs of *Dædalus* his flight:
(Who would have thought it then when Fates did friend?)
Now high woods harbour to the wild beasts do lend.
That caves the shepherds flock doth nightly fold,
Which Sibyl's mysteries contain'd of old.
And birds and serpents doe inhabit where
The sacred Fathers erst assembled were.
The porches full of noble Imagery,
Oppressed with their own weight, prostrate lie.
Fanes, once with Trophies fill'd, are now laid low.
And graffe on the distracted gods doth grow.
So many adornments, rare works, sepulchers,
And pious urnes, one ruine now incure.

On the East-side of the winding hill, a cave there is with a marble frontispice; (whereunto Nature had made an access) hewn out of the rock, extending under the ruined walls, and admirably spacious. Here had that famous *Sibyl* her being, called *Cimmeria*, of a town hard by, where she was born, and *Cumæa* of this place where the prophesied: yet others affirm that it was *Erythraea*, who removing hither was called *Cumæa*: and flourished both before, and after the *Trojan* wars; with whom *Æneæ* consulted. The manner of her prophesying thus *Virgil* describeth:

There shall you see the frantick Prophessee,
Sing destinies within a caver'd recess,
And words commit to leaves. What verse soe'er
So writ, she sets in order, and leaves there.
They firmly keep the place to each assign'd.
But she, when the dæwes open, and rude wind
In rushing whisks the light leaves to and fro;
Nor cares to catch, nor them to re-bestow
In their first form. To seek in sought-for Fate
They thence depart; and Sibyl's mansion hate.

Neither did the onely give answers in that order, but sometimes by signs, and sometimes by speeches: as appears by what followeth.

The Prophessee intreats thus willingly
She sing, and her Oraculous tongue untie.

And again,

Ambiguously she sings, the cave resounds,
Truth folding in dark phrase——

It is reported of these *Sibyls*, (for many of them there were, and that was a general name to them all) that they understood not themselves what they had said, nor remembered it, delivering their Oracles in rude and un-polished verse, obscurely, and perplexedly; being uttered out of a phrantick fury when possessed by the spirit. Which when *Virgil's Sibyl* perceived to come upon her,

Time serves, said she, now ask and know thy Fates:
The God, behold the God! Before the gates
This saying, her look change, the white displants
The red, red white, hair stands on end, breast pants,
Her beane with fury swims; she shows more great:
Nor speaks with humane voice, now when replete
With the inspiring power——

Hic tibi Cumæa surgebat inclita fœmæ
Mœnia, Tyrrheni gloria prima maris.
Longinquis quo læpe hospes preperabat ab oris,
Viturus Tripodas Delie magnæ tuas.
Et vagus antiquos intrabat navita portus,
Quærens Dædalæ conficiæ signa fugæ.
Credere quis quondam potuit dum fœta manebant?
Nunc silva agrestes occulit æta feras.
Atque ubi fœtidæ latere arcana Sibyllæ,
Nunc claudat fœtus vespere pastor oves.
Quaque prius sanctos cœgebat Curia patres,
Serpentum fœda est, altitumque domus,
Plenaque tot passim generosis atria ceris,
Ipsa sua tandem subruita mole jacet,
Calcaniturque olim sacris onerata Trophæis
Limina, diffractos & tegit hæc Deos
Tot decora, artificumque manus: tot nota sepulchra,
Totque pios cineres, una ruina premit.

Insanæ vatem apicis quæ tupe sublimæ
Fata canit, foliisque notæ & nomina mandat.
Quæcumque in foliis descriptis carmina Virgo,
Degerit in numerum, atque antro fœcula relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem, versis tenuis cum cardine ventus
Impulsi, & teneras turbavit janua frondes,
Nunquam deinde cavo volcanicæ pendere saxo,
Nec revocare situs, aut jungere carmina curat;
Inconfulti abeunt, sedemque odere Sibyllæ.

Æn. l. 3.

Quin adeas vatem precibusque Oracula poscas
Ipsa canat vocemque volens atque ora relatas.
Idem

Horrendas canit ambages, antroque remugit,
Obscuris vera involvens——
Æn. l. 6.

———Pœtæ fœta
Tempus, ait Deus, ecce Deus levitalia fœci
Anæ fores, subitæ non vultus, non color unus,
Non compæ manifestæ comæ: sed pectus anhelum,
Et rabie fœca corda tument, maxique videntur
Nec mortale sonans, afflata est numine quando
Jam propiore Dei
Idem.

And when *Aeneas* had ended his Oraisons,

At Phœbi nondum patiens immanis in anno
Bacchanat vates, magnam si peccare possit
Excussit Deum: tanto magis ille fatigat
O; rabidum, fera corda domans, singique premendo.

Yet brooking Phœbus ill, about stings, she
Distracted: her breast strives from his power to free,
The more her forward tongue he forces; tames
Her sturdy heart: and both to his will frames.

Such turbulent extasies proceeded without question from a diabolical possession. But surely a peccable, and better spirit did inspire them with those heavenly divinations of our Saviour: of whom, if we will give credit unto those eight books now extant under their names, they speak more fully & perspicuously than many of the sacred Prophets. For whereas *Eay* saith; Behold, a Virgin shall conceive, and bear a Son; one of them is made to say,

Matris de virginis alvo
Exorta est nova lux, &c.
Sibyl. Orat. 1.8.

From *Maries* virgin's wombe
A new light is up-sprung—

both naming him, and the place of his birth, with an history as it were of his life, his death, and resurrection. Whereby it doth give cause of strong conjecture, that these books have had much inserted into them after the event, (whereof some of the Fathers are suspected) the history besides being orderly related, though written by divers and in divers ages. So that the whole being to be mis-doubted, in that falsified in part, or the true from the un-true not distinguishable, we are rather to believe those that have the testimony of time for their approbation. At that prophetic of our Saviour by this of *Cuma*: borrowed from her by *Virgil* (as he confesseth) though perhaps not applied by him where it was meant, but left at random to be construed by event, and mixt with his fictions.

Jam nova progenies cœlo dimittitur alto:
Tu modo nâcentem puero quo ferrea primùm
Definer, & toto lugeat gens aurea mundo,
Casta sive *Lucina*: tuus jam regnat *Apollo*, &c.
Te duce fit quo movent sceleris velligia nostri,
Irrita perpeua fœvent formidine terras.
Ille Du in virâ recipit, Divigile videbit
Permixtos hæret, & ipse videbitur illis,
Pactumque reget parilis virtutibus oibem.
At tibi prima puer nulli munuscula cultu,
Errantes hederas pœssim cum hærere tellus,
Miliæque ridet celsa fœsa funder accantho.
Ipse lætæ domum referent discentæ capellæ
Uber: nec magnos metuent armenta *Leones*.
Ipsa tibi blandos fundent cunabula flores.
Occidet & seipens, fallax herba veneni, &c.
Aggredere ô magnus, aderit jmi tempus, honores,
Chara Deum fœboler, magnum Jovis incrementum.

Aspicio convexo nutantem pondere mundum!
Terræque fluctusq; maris, cœlumque profundum!

Aspice venturo lætentur ut omnia seculo, &c.

Eol. 4.

In the midst of this roomy Grot there are 3 Cisterns hewn out of the floor, wherein it is said that she washed her self, and after covered with a stole, retired into the innermost part of the Cave: where seated aloft on a Temple, she divulged her Oracles. This is the that fore-told of the destruction of *Troy*, and withall of the invention of *Homer*, who hath inserted sundry of her verses into his Poems: & said to be the that sung the *Romane* destinies. But I cannot believe that this was that *Sibylla*, (although she be called long-lived) that brought those books to sell unto *Tarquinius Superbus*: yet of *Cuma* she was, for divers *Sibyls* there were of this Place, all Priests to *Apollo* (who here was served only by Virgins), in his not far distant Temple: but rather three whom they called *Amalthea*, although it be to be imagined that her books contained also the Prophecies of the former, by many of the self-same verses found at *Erythraa*. And an unknown woman demanded for these books, the value of 300 Angels. The King thinking that the doted, both denied to give her that price, and desired her: when forth with she burnt 3, & returning asked as much for the other 6. But *Tarquinius* scofft at her much more then before: whereupon she burnt other 3, & yet required the same sum for the remainder. Inasmuch as the King being moved with her constancy (and advised thereunto by the Augures) gave her the price of the nine for the



A. Ruines of *Cuma*.

B. *Arco Felice*.

C. The *Tyrrhen Sea*.

the three: she admonishing him that he should keep them carefully; and so departing was never seen after. Others say, that these books were brought to *Tarquinius Priscus* and that he lived in the fiftieth Olympiad. These were kept in *Jupiters* Temple adjoining to the Capitoll, in a chest of stone: whereof first 2, then 10, and lastly, 15 Priests (their Interpreters) had the keeping: and a crime un-pardonable it was for others to look on them. Never undertook they any great enterprize, nor great calamity befel them which they endeavoured to remove, but those 15 repaired to these books of *Sibyllas* as to an Oracle: & present remedy for all disasters. But those bought by *Tarquinius*, were burnt with the Capitoll in the 173 Olympiad; C. *Norbannus*, & P. *Scipio* then Consuls. When the Capitoll being restored by *Sylla* the Dictator, & *Jupiters* Temple by Q. *Cæcilius*, Embassadors were sent by the Senate to *Erythraa* and to other Cities of *Italy*, *Greece*, & *Asia*, to make a collection of the verses of the *Sibylls*, but especially of hers of *Erythraa*: who returned with a 1000, but those lame & un-perfect: which the 15 had in charge to reform & supply, according to their wisdoms. And although they belonged unto divers *Sibylls*, yet they were called *Cumæa*, *Tiberius Cæsar* made a second search through the world, & caused them again to be refined. Those continued at *Rome* untill the days of *Honorius* & *Theodosius* the younger: and then were burned by the traitor *Stilico*. Whereof *Rutilius Claudius Numanianus*:

Nor was't enough to rob with *Geisic* powers,
But first with fire he *Sibylls* fates devours.

Nec tantum *Geisic* grassatus proditor armis,
Ante *Sibyllinæ* fata cremavit opis.

But *Amianus Marcellinus* reports that they were burnt by *Julian* the Apostata.

Although *Cuma* be high mounted on a rock, yet stands it but low in regard of the more lofty hills, which on the North-side environ it with a wall; being only separated by a little valley. Thorow these Nature hath left a country conjoined by Art with a goodly Arch, called *Arco Felice* by the country people. Whereon once stood that famous Temple of *Apollo*, remembered by *Virgil*:

Aeneas to the tower resorts, which he
Apollo guards, and the vast Cave hard by
Of reverend *Sibyl*. *Dædalus* (same sings)
From *Minos* ventring with auspicious wings,
Through untrac'd airy ways to take his flight
Towards the cold North, on *Chalcidian* tower did light.
There builds a Fane (now footing earth, and free)
And *Phœbus* consecrates his rings to thee.

At pius *Aeneas* aëres quibus altus *Apollo*
Præsidet, horrendaque procul secreta *Sibyllæ*,
Antrum immane petit, &c.
Dædalus, ut fama est, fugiens *Minos* regna,
Præpetibus pennis ausus se credere cœlo
Inlucum per iter gelidas enavit ad *Arctos*,
*Chalcidicæ*que levis tandem super affluit arce,
Redditus his primum terris, tibi *Phœbe* sacra vit,
Remigium alarum, posuitque immania templa.
Æn. 1. 6.

Yet by some said to have stood below. The image of *Apollo* erected in this Temple, was

was said to weep for forty days together, at such time as the *Romans* made war against the *Achaians*, assisting *Arifonius*, who had intruded into the possession of *Aitalus*, (base son unto his brother) who dying gave his kingdom unto the people of *Rome*: Whereat the *Sooth-sayers* amazed, held it fit to throw the statue into the sea. But the *Cumeans* perfwaded the contrary, alledging that it had done the like in their wars with *Antiochus*, & after with *Perſus*, both which ſucceeded fortunately to *Rome*: whereupon oblations and gifts were ſent thither by the Senate. So the *Sooth-sayers* changed their opinions, and declaring that the weeping of *Apollo* was auſpicious to the *Romans*, becauſe *Cuma* was a *Greek Colony*; and that theſe tears did pretend conſolation to the people whom it favoured: and within a while after they heard news that *Arifonius* was taken. Not far off there is a large cave, called by the people *La Grotta di Fiedro di Pace*, which they ſay led under ground from thence to *Avernum*. A report in my opinion, of credit. For *Strabo* doth make mention of the ſame, and that it was digged by *Cecilius*; others ſay, by the *Chimærians*, through which *Sibyl* paſſed to *Avernum* to offer ſacrifice to the Infernals. Whereby that ſeeming contradiction may be reconciled; which is that they ſhew the place of her habitation both at *Avernum* & *Cuma*. But this paſſage is now ſtopt up, for the ſelf ſame cauſe that the other was, which leads from thence unto *Baia*, by us formerly mentioned. The Plain that lies between theſe the hills and the City, is repleat with ruins: where are to be ſeen the foundations of Temples, Theatres, &c. under which, no doubt but many admirable antiquities have their ſepulture. Approved by that trial made by *Alphonſus Fimentellus* the Vice-roy, in the year 1606, who deſirous to find out ſome antick ſtatues to ſend into *Spain*; & hearing that the husbandmen hereabout turned up with their ploughs many fragments of armes & images, got leave of *Oſtazio Cardinal* of *Aquaviva*, and *Archbiſhop* of *Naples* (to whole Church this ſoil doth belong) to make further ſearch. When having removed but the upper earth, it was their chance to light on an entire Temple, although cruſhed together: the walls and pavement of poliſhed marble, circled with a great *Corinthian* wreath, with pillars, and Epitolls of like workmanſhip, together with a number of defaced figures excellently wrought: the worke as well of the *Grecians*, as *Latins*. There they alſo found the ſtatue of *Neptune*, his beard of a blue colour: of *Saturn* or *Priapus* (for he held in his hand the heft of a cycle:) of *Veſta* with the top of her haire wound round in a fillet: of naked *Caſtor*; having a hat on his head, his chin a little covered with downe: of *Apollo* with long difheveled haire, at whole feet ſtood a Swan: of *Hercules* with a club crowned with a wreath: of *Esculapius*, or perhaps of *Romulus*: the Colossus of *Augustus Caſar* exquiſitely formed: of *Venus* naked, and ſurpaſſing beautifull; two images in Conſular habits: *Pallas*, the work of an admirable workman: the armed ſtatue of an Emperor, with a Sphinx ingraven on his boſome: the image of a youth head-bound with a ſacred fillet, clothed only in a ſhirt giſt to him with painted Zone. Other women there were in feminine habits, &c. This ſhould ſeem to have been built by *Agrippa*, and dedicated to *Auguſtus*, by theſe there found Characters:

LARRES AUGUS.

AGRIPPÆ.

and

POTESTATIS D.

AGRIPPA.

Some think it to have been a Palace: but whatſoever, it teſtifieth an admirable building.

Wide of *Cuma*, & towards the Promontory of *Misenum*, ſtands the lake of *Coluſinus*, ſtored with filthy waters; yet profitable for the preparing of linc. Called heretofore *Acheruſa*, and *Acheron*, which is as much to ſay as, of Sorrow. *Avernum* and this ar ſaid to have recourſe unto each other by ſubterrane paſſages. Whereof *Silius Italicus*:

Hinc vicina palus fama eſt Acherontis ad undas
Pandere iter, cæcas ſtagnante voragine fauces
Lavat, & horrendos aperit telluris hiatus,
Interdumque novo perturbat lumine manes.

Thiſe ſam'd the neighbour-lake hence flows un-wiſe.
To Acheron, and boyling, openeth wide
The earths blind cave, and dreadfull jaws extends,
Which un-bou'd ſouls with un-couth light offends.

Servius writes, that *Avernum* doth ſpring from *Acheruſa*. The Heathen would not taſte
of

of it, for that (in regard of the heat thereof) they thought that it aroſe from the infernall *Phlegeton*. The Poets ſay, that *Hercules* here aſcending from hell, took from his head the Poppie garland that he wore, and placed it on the banks, in memoriall of his return: ſince when the Poppy hath been black that hereabout groweth.

Not far from this the Mannor-houſe of *Servilius Vatias* preſented our eyes with her ruins: who was Conſul with *Appius Claudius* 674 years after the building of the City. He over-threw the Pirats in *Cicilia*, & triumphed for the ſame: having taken *Cerrius*, *Olympus*, *Phafelides*, *Iſaurus*, and retaining the name of the latter. Who in the end caſting off all publick employments retired to this place. Of which, and of him, thus *Seneca* to *Lucilius*: Therefore I perſevered the longer, invited by the pleaſant ſhore, which windeth about between *Cuma* and the manſion of *Servilius Vatias*: en-cloſed on the one ſide with the ſea; and on the other with the lake, affording as it were a ſtraight paſſage, being thickned with a late tempeſt. For that water, as thou knoweſt, ſo provoked, doth often over-flow, & unites thoſe ſands, which a long calm diſ-unites, by reaſon of their ficcity. As my manner is, I began to look about me, to ſee if I could find out any thing that might profit: & bent mine eyes upon the houſe which ſometimes belonged unto *Vatias*. In this that rich Prætor (for nothing famous but for his retirement) grew old, & for that only was accounted happy. For as often as the friendſhip of *Aſinius Gallus*, or the hatred of *Sejanus*, and in the end his love, had deſtroyed any, (for to have offended him, & to have loved him, was equally dangerous) men would ſay, O *Vatias*, thou only knoweſt how to live! yet knew not he how to live: but how to conceal himſelf. Great is the difference betwixt leading the life vacantly, and leading it ſlothfully. I never paſt by this houſe of *Vatias*, but I ſaid, Here *Vatias* lay buried. Of the houſe it ſelf I can write nothing certainly: I only know by the our-ſide, and as it expoſeth it ſelf to the view of the paſſenger. Two caves there are of excellent workmanſhip, both made by art, and both alike ſpacious: the one never receiveth the Sun, & the other retaineth it untill Sun-ſet. A little brook there runneth divided by Art thorow a grove of Plantines, devoured by the ſea & *Acheruſia*; ſufficient for the nourifhing of fiſh, although daily taken. When the ſea is compoſed, they ſpare them, but take them when enraged with ſtorms. The chiefeſt commodity of this place is, in that it hath *Baia* beyond the walls: enjoying the delights thereof, & queſtred from the incumbrances. This praiſe I can give it, that it is to be dwelt in all the year long. For it lieth open to the Weſt winds, and to receive them that it retaineth them from *Baia*. Not un-advantageſome therefore did *Vatias* make election of this place, where now grown old, he might beſtow his idleneſſe. But the place doth not greatly tend unto tranquillity: it is the mind commendeth all things.

Now remaineth it that we treat of *Trivola*, *Baia*, *Banlis*, and the Promontory of *Misenum*, with their confines. Wherein we will proceed in order as they lie: and not as conſuled ſeen by us. And to begin with the North-weſt end of the South-weſt ſide of the Bay of *Penzoli*: nearer to the place where we left our boat when we went to *Avernum*. The crooked land here maketh a little bay and after a while riſeth bolt upright; upon whole top, & towards *Avernum*, the Manſions of *Marius Pompey*, and *Caſar*, are ſaid to have ſtood: gathered perhaps out of that place of *Seneca*; where he ſaith: thoſe to whom at firſt the fortune of the people of *Rome* transferred the publick riches, *Caius Marius*, *Cneus Pompeius* and *Caſar* built them houſes in the region of *Baia*: but ſeated them on the tops of the mountains. This appeared more war-like, to behold from above the under-lying country. Conſider what ſituation they choſe, in what places, what buildings they erected, and thou wilt find them to be rather fortrefſes then palaces. Thus *Seneca*. But *Pompey's Villa* only ſtood here. Nothing hath this place note-worthy (for time hath deprived the ruins of their Hiſtory) but certain wet & dry baths: the former in a cave at the foot of the rock, now not preſerved, called heretofore the baths of *Diana*. We mounted a pair of high ſtairs, on the out-ſide of the rock, and cut out of the rock to the other: where certain rooms are built for the benefit of the diſeaſed. This Sudatory is entred by a long narrow paſſage hewn into the rock, into which we were fain to goe backward or ſtooping, by reaſon of the vapour, and ſo exceſſive hot, that it forth-with bathed us in our own ſweat. But hear we it deſcribed by a late traveller:

The Dry-bath high rear'd on a mountain ſide
Throſt forth three arms, which ſuſpury fountains hide
In their extreame extenſe; where ſmoke night
Still ſtate ſuſtains, preſerv'd from *Phæbus* ſight.
Long is the entrance: aſhes white and hot
Peſſer the way in miſt of the dry Grot.

In primis celſo ſita Sudatoria monte,
In tria diviſus ſpecus eſt ceu brachia, quorum
Sulphureos extrema tenent fumantibus fontes,
Solis in accellus radiis ſub rupe cavata,
Ingreſſu via longa patet clauſis impediæ albus
Atque calens mediz prædicens ægmine ſolus.

Thy

Ingrédients cave collas capax, arduus uode
Sumus agit toroque fluunt: de corpore rivi;
Vilceribusque trahens animam, vapor æstuat intus.
In submissis cas, & cautè lumina lerves,
(Nam sine luminibus nulli est intrare potestas)
Victor eris, nimium sed non tentare: finitima
Dira tibi mens sit, necesse inus perfidus æter,
Profuit & nulli tacitas quæstus latebras.

Called this was formerly *Trivola*, of the rubbing of their bodies; and now by corruption *Trivola*: or, as others say, for that it cureth the Tertian Fever. There be who say, that it was called of old *Trifolus*, & doe ascribe the *Trifoline* wine to this mountain. It cureth the French Pox, & Fluxes of the head. Men and women have several times alotted them to enter. Who sweat here half an hour become prone unto venery: inasmuch that Christian widows and virgins admonished by St. Jerome to avoid the place. Both above & below these baths were adorned with Images (whereof some fragments do remain in some of them, which together with adjoining inscriptions, expressed and declared their several virtues.) Defaced (as they say) one night by the Physicians of *Salerno*: as an impeachment to their profit, they were punished for the same by the sea, being drowned in their return.



A. The Castle built by Charis the Elish.

B. Ruins of Diana's Temple.

C. Ruins of the Temple of Venus.

D. The Baia of Baia.

of the City of *Baia* (for both *Trivola* and *Bauli* be-longed thereunto) not the least part thereof stretching into the Sea; the rest possessing the shore, with the sides and tops of the adjoining hills. It was called *Baia* of *Baine* the companion of *Ulysses* here interred: to write they. A place so endued by Nature, and so adorned by Art, that the *Lyric* Poet doth celebrate it as of pleasure incomparable:

Nullus in orbe locus Baia præluceat æquæ.

Hor.

No place on earth surpasseth pleasant Baia.

And the Epigrammist,

Liræ beatæ Veneris aureum Baia;
Baia superba domus natura;
Ut mille laudem Flaccæ veribus Baia;
Laudabè dignè non facit tamen Baia.

Mart. l. 1. ep. 81.

The golden shore of Blessed Venus, Baia:
The prodigal largesse of proud Nature, Baia;
Though in a thousand verses I praise Baia,
Yet should not I deservedly praise Baia.

I wonder why *Josephus* doth call it a little City: when it is said to have extended five miles in length; and some places two (though in some less) in latitude; presenting the shape of a finger. Nor was it undeservedly admired by King *Arifbulus*.

A

A declaration of the magnificency and riches of the *Romans* but too much of their luxury. Beautified with ample temples, multitudes of *Romans*, Imperiall palaces, and the adjoining Mannor-houses of the principall *Romans*: whither they made their recourse in the time of peace, and cessation from employments. They forced the Sea to retire, and afford a foundation for their sumptuous buildings. Scoft at in a certain old man by the *Lyrick*:

Thou marble pult to cut, thy end no neer,
And thoughtlesse of thy tombe, dost houses rear;
Enforcing Baia to usurp the bound
Of muttering seas; nor pleas'd with the dry ground.

Tu secunda marmora locas sub ipsum finis, & se
pulchri
Immemor struis domos:
Marisq; Baia obstrictis urget submovere littora
Parum locuples continere ripa.
Hor. l. 2. Od. 18.

Egyptian Canopus, mentioned before, was a school of virtue, compared to the voluptuous liberty of this City. The Inne (saith *Seneca*) and receptacle for vices: where luxury taketh the reins, and is (as in a privileged place) there far more licentious, &c. What a sight it is to see drunkards reeling along the shore; the banquettings of such as are rowed on the water; the lakes reckoning their continuall canzonets, and the like; which lasciviousness, as if there lawlesse, not onely sins in, but publisheth? The mind is to be hardened, and removed far from the force of inticing pleasures. One winter onely here entertained *Hannibal*; and the delights of *Campania* did what the snow, and the *Alpes* could not doe; victorious in arms, yet by vices vanquished, &c. Thinkest thou that *Cato* would ever have dwelt at *Mica*, to have numbered the by-lailing harlots, and to behold so many divers fashioned boats, be-painted with diversity of colours, the Lake strewd over with roses: and to have heard the night-noises of fingers? &c. Who so is a man, had rather be wakened with trumpets then effeminate harmony. But long enough have we contended with *Baia*, though with vices wee can never sufficiently. Thus he. Wherefore to marvel though *Venus* had here her Temple; when the people were so devoted unto her, and the place it self such an enemy to chasty:

Lavina, as chaste as the ancient Sabines were,
(Though then her Stork husband more severe)
Whilist now *Averne*, no *Lucerne* she frequents,
Oft bathes in Baian bars; at length assents
To lust: her husband leaves, in strange fires burns,
Penelope came, an *Helena* returns.

Castra, nec antiquis cedens Lavina Sabinis;
Et quamvis textio tristior ipsa viro;
Dum modo Luctino, modo se permittit Averno;
Et dum Baianis se, & fovetur aquis;
Incidit in flamma, juvenemque secuta relicto
Conjuge, Penelope venit, abit *Helena*.
Mart. l. 6. p. 63.

And Ovid:

Need I name Baia hem'd with sails? boats rowing
Along the shore, and springs from brimstone flowings?
Ah, cries some one, and his fell torment shews,
These waters cure not as the *Numan* groups.

Quid referam Baia prætexaque littora velis,
Et quæ calido sulphure fumat aquam?
Huc aliquis vulnus referens in pectore dixit:
Non hæc, ut fama est, una salubris erat.
Art. Aman. l. 1.

And it should seem that the bathes there had that fame un-deservedly: whereof *Horace*,

Anonius Musa saith, that Baia be
Nor for my health: yet take they offence at me,
That in cold water bathe, the weather cold.

— nam mihi Baia
Musa supervacuus Antonius, & tamen illis
Me facit invistum gelida cum perlior unda.
Epist. 15. l. 1.

And though the Physicians hereabout of this time, (but such onely as have read *Galen*'s method, and kill men without punishment) when they are ignorant in the disease, or to seek in the cure, to send their patients to these baths: yet never was it known that they profited any. They rather tending to pleasure and wantoning: whereof *Pontanus*, the *Neapolitan*;

Thou wanton Baia thou, *Marinus*,
And fountain to libidinosus,
What marvel? Lust doth Age un-doe
O *Tomacell*, doth wine so too?
Falernian liquor old age cheers:
And liberall draughts of *Thyonian* tears.

Salaces refugis Mariæ Baia,
Et fontes nimium libidinosos,
Quid mirum? senibus nocet libido,
At non, O *Tomacelle*, vina profunt
Et prodest senibus, liquor *Falernus*;
Et profunt latices *Thyoniani*;

in length three hundred seventy and five paces, in breadth an hundred and five and twenty: square at one end, and circular at the other: the round and sides compassed with a rivulet of ten foot broad, and of equall depth; without which were the walls, containing three galleries one above another, and built with seats like an Amphitheatre: where places were assigned to each severall calling; large enough to receive two hundred and threecore thousand Spectators. Entered it was at twelve ports. At the square end the horses under certain arches had their stand, kept back by a barrier drawn up upon the sign given. In the midst of the Cirque stood an hieroglyphicall Obelisk, brought by *Augustus* out of *Egypt* from the City of the Sun, there erected by *Senneseferus*, and hundred five and twenty foot and nine inches high. On each side of this stood three less, gilt afterwards over, for the other six Planets, all in a row like the lifts in a Tilt-yard. They used to strew the floor with the powder of white stone. *Nero* caused it to be sprinkled with a green mineral, found in the mines of gold and silver, and sorry he was that he could not with Amber: Although the Cirques were generally consecrated unto *Neptune*, yet it seemeth that the Sunne had a special interest in this; not onely in regard of his Obelisk, but of the twelve games there exhibited in his honour, signified by the twelve gates, and perhaps having reference, to the twelve signs, as the seven times circling the lift with their chariots, had to the seven Planets, and dayes of them named. That hieroglyphicall Obeliske now standing at *Rome* in the Lateran, stood in the same Cirque, erected by *Constantius*, and by him brought from *Alexandria* in a galley of three hundred oares; being there left by *Constantine* the Great, who had taken it from *Egyptian Thebes*, (where *Ramesses* had set it in a Temple to the honour of the Sunne) with purpose to have conveyed it unto *Constantinople*. They adorned these places with the images of their gods, and spoiles of their enemies. Before the beginning of the race, they carried their idols about in a solemn procession. Whereof amorous *Ovid* sitting in the Cirque by his Mistress,

Sed jam pompa venit, linguis animisque favete:
Tempus adest plausus, aurea pompa venit.
Prima loco fertur sparis victoria pennis:
Huc ades, atque meus, fac Des, vince amor.
Plaudite Nepuno, nimum qui creditis undis:
Nil mihi cum pelago, me mea terra tenet.
Serve tuo Marti miles; nos odinus arma,
Pax jurat, & media pace repertus amor.
Auguribus Phœbus, Phœbe venantibus addit:
Artifices in te vete Minerva manus.
Agricola Ceres, teneroque assugit Baccho:
Pollucem pugnile, Castora placet eques.
Nos tibi blanda Venus, pueroque potentibus armis
Plaudimus, inceptis annis, diva mei.

Ovid. Amor. l. 3. Eleg. iv.

The place then cleared by the Prætor, chosen for that purpose, the Chariotters started their horses upon a sign given: clothed in colours differing from each other:

Si Veneto Præfinove faves, qui coccina fumis;
Ne fias ista transgrea forte vide.
Mar. l. 14. Epi. 31.

If blue or green you side with, and wear red;
Look lest they say, you from your party fled:

those of their faction wearing the same, which grew to so hot a contention in the reign of *Justinian* between the Green & the Blue, that 40000 were slain at *Constantinople* in the quarrell. Seven times they drove about the lift, as is manifest by *Propertius*.

Aur prius infecto deposcit præmia cusu,
Septima quam metam triverit ante rota.

Or prize demands before the race be done:
Ere wheels seven times about the lift have run.

and he reputed the most skillfull, that could drive neerest to the ends of the lift without danger: whereof *Ovid* reproving a Charioter,

Me miserum, me tam spicio circuitus obte:
Tende præcor valida lora sinistra manu.
Am. 3. Eleg. 1.

Ab! from the lift too far his wide wheels stray:
A stronger hand upon the left rein lay.

A

A napkin was the reward of the victor; as the hanging out thereof a signal to begin. Which grew into a custome upon *Nero's* throwing his napkin out at the window, staying long a dinner, and impetrued by the people to make haft: who often played the charioter himself. And so had this pastime bewitched the principall *Romans*, that divers consumed their patrimonies therein, declared by *Juvenals* invective against one,

Who spent his wealth in mangers, nor doth prize
What parents left whilst on swift wheels he flies.

Quilona donavit præcipibus, & ceteri omni
Majorum cenam, dum perivolat axe cicato.
Sat. 1.

And to conclude with the same Poets Satyricall description of theses races.

Mean-while *Circensian* shows doe celebrate
Idean races. In triumphant state
The horse-brief Prætor sits. In truth I may
With favour of to great *Vulgar* say,
To day the Cirque all *Rome* contains, the cry
Assures me of the Green-coats victory.
Lest he, the City mourns in like dismay,
As when at *Canna* Consuls left the day,
This better the bold-betting Youth bestis
To see, who closeto his crime *Mistria* sits.

Inceca Megalestice spectacula nappæ
Idæum solenne colunt, similique triumpho,
Prædo cavallorum Prætor sedet ac mihi pace
Innumera nuntique licet si dicere plebis.
Totum hodie *Romam* circus capis, & fisor aurum
Periculis, evenum videris quo colligo panis:
Nam si deficeret meum flam, antonimque videres
Hanc urbem, veluti *Cannarum* pulvere visis
Consulibus, spectent juvenes quos clamor & audax
Sponsio, quos cultæ decet assidue puellæ.

Juv. Sat. 11.

The catching and killing of beasts by the hands of men, which were of a more fearful nature, was also presented in the Cirque; thus expressed by *Propertius* in the life of the Emperor *Probus*: A liberal hunting he bestowed in the Cirque, to be carried all away by the people. The manner of the Spectable was: Great trees by the roots pull'd up by the soiliers, were fastned to pieces of timber, in many places conjoynd: which when covered with earth, the whole Cirque did appear as a flourishing wood: into which were trust 1000 Oltridges, 1000 Stags, 1000 Bores, 1000 Bucks, Goats, Sheep, wild beasts, and other creatures: that live upon grasse, as many as could be found out and preserved. Then offering the people to enter, they caught, & carried away whatsoever they could. From the West end of this Cirque we descended a little amongst certain ruins, where divers Urnes are yet to be seen in the concaves of old walls, containing the ashes of the *Romans*. Leaving the forsaken Promontory that shewed nothing but desolation. We retired to our boat, and crossed the Bay unto the shore of *Puzol*, to a place where the sand is so hot (notwithstanding washed with every billow) that like it was to have scalded our hands, though suddenly pull'd forth again. From hence we rowed to *Nefis*, a little Island and but little removed from the point of *Pausilype*; once fabled to have been a Nymph, and beloved of the mountain,

And thee, fair *Nefis* thrall, *Pausilype*,
With irrefull plaints he calls upon from sea.

Te quoque formosæ caprum *Nefidis* amore,
Pausilype ita te compellat ab æquore quatit.
Sannazarius.

Another speaking of the wine of *Pausilype*,

Loe bere *Pausilypes* tears shed when he mourn'd,
Whilst flying *Nefis* to a rock, was turn'd.

En tibi *Pausilypis* lacrymæ quas fudit ad undas,
Dum fugiens *Nefis* vertitur in scopulum.
Rota.

And *Pontanus* describing the Nymphs, declares the condition of the place;

Amongst the *Loris* by the shore un-side,
Him *Nefis* elips, black-kneed, red-check'd, gray-side.

Illum *Nefis* renet deserti ad littoris algam,
Nigra genu, croceique genis, & lumine glauco.

It containeth no more then a mile and a half in circuit: now the possession of the Duke of *Amalphi*, and honoured with his house; heretofore with the house of *Lucullus*: the place made healthfull by the cutting down of the woods, which was formerly otherwise. Of which a certain traveller,

Next *Nefis* stands with *Sparage* stor'd, ere-while
Part of *Pausilype*, but now an Ile.

Post hanc *Sparagis* plenam *Nefida* videmus,
Pars hæc *Pausilype* quondam maris insula nunc est.

X 3

There

A little proceeding, *Sinuessæ* shewed us her reliques, so named of the crooked shore, but more anciently *Sinope*; and then a *Greek Colony*. Hither the Emperor *Claudius* repaired, in hope to recover his health through the temperature of the air, and verdure of the waters: but contrarily here met with the multiromes that poisoned him. At these baths *Figellinus*, a beastly boy; and a vicious old man, in chief credit with *Nero* for his luxury and cruelty, received the message of his death (then dallying with his concubines;) which with a fearful, and flow hand, in the end he accomplished. These waters are said to cure women of their barrenesse; and men of their madness: but men rather here lose their wits with too much sensuality; as women that defect by the forfeiture of their virtues: sickness being but a pretence for their gadding: of old jested at by the *Epigrammatist*.

Dicere & hysterica se forsitan altera Mœcha
In sinu illo velle federe lacu.
Quanto tu molius, &c.
Marr. l. 1. ep. 8.

Another drab to cure the cholick, saith
She must goe bathe in Sinuessan Bath:
Much plainer thou, who when thou goest to doe
Such foul deeds, Paula, tell thy husband true.

Not far beyond the river *Liris* bath his waters dis-coloured with the Sea: who fetcheth his birth from the *Apennine*, and giveth a limit to the West of *Campania*, a beholder, and an umpire of many bloody conflicts, and oft insidious to the traveller. *Halpanassus* reports that he left his course (as that of *Anturmus*) and ran back to his fountain, at such time as *Arifodennus* was tyrant of *Cuma*. There standeth a tower at the mouth of the river bearing this inscription:

Hæc quondam terram: vastavit gens Agarepa
Scandens hunc fluvium: feri ne postea possit
Princeps hanc turrim Pandulphus condidit Hætor,
Ut sit structori decus, & memorabile nomen.

This soil once spoil'd by Saracens, that pass
The yielding river: to resist like waste;
Pandulphus that herock Prince did raise
This tower; which still renowns the builders praise.

built in the days of Pope *John* the eighth. The Lobsters of this river are commended by *Athenæus*: whereof when *Apicius* had tasted (who lived in the days of *Hyperius*) a man of great substance, and devoted wholly to luxury and his belly, he feared himself at *Minturnum* (a City which stood a little up the stream) that he might at all times, and more liberally feed on them. And having heard that far greater were taken upon the coasts of *Africa*, he failed thither of purpose to make proof. But finding it otherwife, (for the *African* fisher-men fore-knowing of his coming, whilst yet a ship-board, had presented him with the greatest) without so much as going ashore, he returned into *Italy*. This was that *Apicius* that wrote whole volumes of cookery: whose luxury and end are expressed in this Epigram:

Dederas Apici bis tricentes ventri,
Sed adhuc supererat centies tibi lacum.
Hoc tu gravatus, ne famem & sitim terres,
Summa venenum potione duxisti,
Nil est Apici, tibi gulo ut factum.
Marr. l. 3. Ep. 22.

Three thousand pounds upon his belly spent
Apicius; left five hundred, to prevent
Hunger and thirst (a fear that never thee went.)
This, after that, thou didst in poison put:
Therein *Apicius*, the great greedy gut.

Of the Shrimps of this river, thus speaks the same Author:

Cæ ulens nos Liris amat quem silva Maricæ
Proteggit: hinc squillæ maxima turba sumas.
l. 13. ep. 33.

Blue *Liris* loves us, whom *Maricæ* wood
Shields from the Sun: of small shrimps a great brood.

Marica was the wife of *Faunus*, adored in this wood, standing neer the sea by the *Minturnians*. For *Minturnum* (as hath been said) stood but a little above. It sheweth, among other ruins of sumptuous buildings, the ruins of an Aqueduct, a Theatre, an Amphitheatre, &c. In the marishes hard by *Caius Marius* overthrown by *Sylla*, concealed himself: when the austerity of his aspect did terrifie the souldier that was sent to kill him: and so escaped into *Africa*.

Between this River and *Tybur* lyeth *Latium* (of whom the *Latins*) bounded on the North with the country of the *Sabines*: taking that name, as most Authors affirme, of *Saturnus* here hiding of himselfe from the pursuit of *Jupiter*: whereof a Christian Poet scoffingly:

Hither

Hither, O God, I flie: the aged bide,
Dying of rule by sons outrageous pride.
Here let me lurk exil'd, and to your fame,
The land Ile *Latium*, people *Latins* name.

Sum Deus, advenio fugient: p. abere latebras
Occulare senem, nati feritate tyranni
Dej. æum folio: placet hic fugitivus & exul
Ut lateam, genti quæ loco *Latium* dabo no-
men.
Prudent.

But rather so called, for that no country of *Italy* lies so broad and open to the view, as doth this between the sea, and the mountains. We crossed the bay of *Formia*, in the bottom whereof now standeth a Castle, with a town called *Adia*: where erst *Formia* built by the *Lacicians* stood, the recreation and delight of the *Romanes*, as appeared by many notable ruins. A little above, *Cicero* had a Villa: slain by *Herennius*, as his servants bore him from thence towards the sea in a litter: whom he had formerly defended when accused for the murder of his father. Of *Formia* I cannot choose but insert this (though long) commendation of *Martial*, since it also toucheth the places spoken, and to be spoken of:

O temperate *Formia*, O sweet shore!
Set by *Apollinar* before
All seas; when tir'd with grave affaires,
At once he quits both *Rome* and *Cave*.
By chaste wives *Tybur*, *Treculum*,
The pleasant vacant *Algidum*,
Prentise, *Antium*, tesse prize & we:
Dardan *Cajeta*, *Circe* fair,
Marica, *Liris*, *Salmacis*
In *Lucrine* bath'd, not lik' the like this,
Here milde winds breath on *Thetis* face,
Not dull, but lively smooth; quick pace
The active air to swollen sails lends:
Such, Ladies, when faint heat offends,
(So cool) with purple plumes doe raise,
Nor for sin'd prey the line far strais;
But fish is tugs from window his
Thrown: whom cleer waves betray to th' eye.
When *Eolus* rage *Nereus* feels,
Storms slighting, they from trencher feed
Pikes, Turbots, which secure ponds breed.
The Lamprey swims to his Lords invites,
The Beadle the known Mullet cites,
Th' old Barbels bid 't appear doe come.
When these joys shall we enjoy, O *Rome*!
What days in City-toys lose we,
At *Formia* to be spent care free!
O happy *Hindes*, this happinesse
Prepar'd for your Lords you possesse!

O temperate dulce *Formia* litus,
Vox, cum leve: i fugit oppidum *Mantis*,
Et iniquitas sedus exiit curas,
Apollinaris omnibus locis præfert.
Non ille sanctorum dulce *Tybur* odoris,
Nec *Fulcanus* Algidique secus,
Pæne necesse, *Antium*ve miratur,
Non blanda *Cicce*, *Dardan*ive *Cajeta*
Desiderantur, nec *Marica*, nec *Liris*,
Nec in *Lucrina* loca *Sarmacis* vena.
Hic summa leni stringitur *Thetis* vento:
Nec languet æquor: viva fed quies ponti,
Pictam phaselon adjuvante fert aura,
Scut puella non amantis æstet
Multa salubre purpura venit frigus:
Nec seta longo quærit in mari prædam,
Sed à cubiculo, lectulæque jactant
Spectatus alte lineam trahit piscis.
Si quando *Nereus* sentit *Eoli* regnum,
Ridens procellas tuta de sua vernas,
Piscina rhombum pacific & lupos vernas,
Narat ad magnitum delicata murena,
Nomenclator mugilem citat notum,
Et adesse iussi producent fides Mulli.
Turbi sed istis quando *Roma* permissis?
Quot *Formianos* imputat dies annus,
Negotii rebus urbis hærenti!
O ventores, villicique felices,
Domina parantur ista, servantur vobis,

Marr. l. 10. Ep. 30.

Thorow this *Via Appia* passeth, of which wee shall speak hereafter. Not farre from *Adia* stands *Cajeta*, retaining the ancient name, where, long before night we arrived. *Cajeta* stands on the Western point of the Bay of *Adia*, and of the crookenesse thereof was so called by the *Lacicians* that built it, although *Virgil*:

Thou dying gav'st our shore a living name:
Æneas misse *Cajeta*. Now thy fame,
And ashes in great *Italy* (if grace
That any give) retain an honour'd place.

Tu quoque litoribus nostris *Æneia* nuntis
Æneam moriens famam *Cajeta* dedisti,
Et nunc servat honos sedem nuntis, ossaque ho-
men.
Hesperia in magna (si qua est cæ gloria) signas.
Æ. l. 7.

Others will have it so called of the burning here of *Æneas* his navy by the *Trojan* women, tired with their tedious navigations. It hath one onely access to it by land, the rest environed by the *Tyrrhen* sea and the aforesaid Bay, which inchoaching upon the North-side, lies within the land like an ample lake: the West-shore border-almost with continued buildings. But the City and Castle lie under a high hill,

which

which thrusteth into the sea, and is also included within the same wall; yet hath little building thereupon: crowned with the Mausoleum of *Lucius Munatius Plancus*; though vulgarly and ignorantly called, The Tower of *Orlando*. The building is round of form, and without consists of square stone, lined within with white marble; and receiving light onely from the dore. In the sides there are four concaves where statues have stood. The top of the Monument is adorned with spires and trophies: and the front presenteth this inscription:

L. MUNATIUS L. F. L. N. L. PRON. PLANCUS. COS.
CENS. IMP. ITER. VII. VIR. EPU. LUM. TRIUMPH.
EX. CÆTIS. ÆDEM. SATURNI. PECIT. DE MANUB.
AGROS. DIVISIT. IN. ITALIA. BENEVENTI.
IN. GALLIA. COLONIAS. DEDUXIT.
LUDUNUM. ET. RAURICAM.

The mountain and Castle are guarded by *Spaniards*, who will not easily permit a stranger to survey them. No sooner shall you enter the Castle, but a coffin covered with black, set up on high, presents it self to your view, with this under written Epitaph:

Francia me dio, laume,
E spannam es fuerit y ventura,
Roma medio la morte,
Cajeta la sepultura.

France gave me light,
Spain power and might;
Death, danted Rome,
Cajeta a tombe,

containing the body of *Charles of Bourbon*, Generall of the Army of *Charles* the fifth; and slain in the sack of *Rome*. Name we onely the Trophy of *Sempronius Atacinus*, which stood without the City; pulled down to build the Front of a Temple: and the Sepulchre of *Vitruvius*, framed to have been *Cicero's* by the *Cajetanians*: whereupon *Alphonfus* hasting thither, caused the monument to be freed from the over-growing bushes; but when by the inscription he found it to belong to the other, he said, that the *Cajetanians* had received oile, but not wisdom from *Minerva*. Many ruines there are hereabout, that yet accuse the fore-going ages of vanity and riot: amongst the rest those of the Palace of *Faustina* (where for the night following we took up our lodging) in which shee lived so voluptuously. Of whom *Julius Capitolinus*: many conjecture that *Commodus* was born in adultery: considering *Faustinas* behaviour at *Cajeta*: who dishonoured her self with the familiarity of Mariners and Fencers. Whereof when *Marcus Antonius* was told, and perswaded either to kill or divorce her, he replied, *If I put away my wife, I must restore her her dowry*.

The next day we put again to sea, rowing along a pleasant shore. We past by the lake of *Fundi*, that hath a Town of that name at the furthest end, erected out of the decayes of the old, sackt not long agoe by the Pyrate *Barbarossa*. This is the maritime limit of the *Neapolitan* kingdom. *Terracina* a City belonging to the Papacy, appeared to us next: so called of *Trachina*, in that seated on a cliffy hill: and *Anxur*, of the Temple here dedicated to *Jupiter, Anxurus*, which is bearded. Of this, *Hervae* in his Journal:

— atque sub imis
Impugnum iaxis lætæ candentibus Anxur.
Sæc. 5. l. 2.

And rock built Anxur rais'd on his,
Whose brightness greets the distant eye.

First built by the *Spartans*: who flying the severity of *Lycorgus* his laws, here plant'd themselves: then a Colony of the *Volsicians*, and after of the *Romans*. Neer this,

— gelidusque per imas
Quæ it iter valles atque in mare volvitur Tifens.
Æn. l. 7.

Cold Tifens shorow low valleys seeks his way,
And tribute to the Tyrrhen sea doth pay.

Three miles below, stood the City of *Feronia*, so called of

— Virili gaudens Feronia luco
Id. m.

Feronia (joyning in green groves)

agoda

a goddesse greatly adored. It is said, that when her adjoining grove was accidentally set on fire, the inhabitants going about to remove her image, it suddainly flourished. Multitudes of people frequented her yearly solemnities: where such as were inspired with her fury, did walk upon burning coals without damage.

And now we are come to the *Circean Promontory*:



once being an Island: the marshes not then dried up, that divided it from the Continent. The habitation of *Circes*, who expelled out of *Sarmatia* (where shee had tyrannically reigned after the death of her impoysoned husband) here made her abode. Of this place, and her, thus *Virgil*:

Next on *Circean* coast: they plough the foulds:
Where *Sols* rich daughter dwelt; them in woods
Not to be approacht; and when stars light assume
Sweet cedar torches her proud roofes perfume;
Who weaves divinely weaves. Hence groves resound,
Chast Lions roar (disdaining to be bound)
In nights whist calmes. The bristled Bore, and bear
Incav'd rage; and monstrous wolves howle there:
Who forms the Goddesse fell, by vertue strange
Of herbs, from manly did to bestiall change:

Proxima *Circeæ* radunur littora terræ,
Dives in accessos ubi *Solis* filia lucos
Assiduo resonat cantu, rectisque superbis
Urit adorant nocturna in lumina cedrum,
Arguto tenues percurrunt pectine telas,
Hinc exauditi gemitus, hæcque Leonum
Vincta reculantum & fera sub nocte rudentem,
Scitæque fues, atque in præsepibus urfi
Sævre, ac formæ magnorum ululare luporum.
Quos hominum ex facie, Dea sæva potentibus
herbis,
Induerat *Circe* in vultus & terga ferarum.
Æn. l. 7.

The mountain was called *Ææa* of the horrors & calamities of the place. The fable was fitted to the place, in that producing a number of herbs and plants of different virtues. *Circe* signifieth no other then the *Suns* circumvolucion, whose heat and directer beams do quicken whatsoever is vegetable. She is said to have bin prone unto love, in that heat & moisture are the parents of venerous desires: being also fained to have been begotten by *Solon Perseus*, the daughter of the *Ocean*, and therefore an allurer unto intemperancy: whereby the transformed *Ulysses* his mates into beasts; (for no better are the sensual,) whom he by sprinkling them with *Moly* (which is remembrance) can hardy to be found by mortals, restored again unto their manly proportions. The mountain mounteth on high, and aloft on the East-side bears the ruines of an old City called formerly *Circe*. Below it stands the New, named *St. Felice*: and neerer the shore a ruine, the supposed tombe of *Elpenor*: one, and the worst of *Ulysses* his mates who though restored from the shape of a swine, betook him again to his cups, and broke his neck in his drunkenness, here buried by him. Neer this *Ameusus* falls into the sea: & raiseth his head from the yet far distant hills

of

Chap. 92

of *Sejmius*: of no obscure fame for their celebrated wines. The mountains of *Pontina* doe bound the North-side of this Promontory; on the West it hath a calm bay, and with his Southern bays, repulseth the importunate waves; the noise whereof gave invention to the fabulous roaring of Lions &c. Certain deep caves there are on this side, and by frigots to be rowed into, where the *Turkish Pirates* not seldome doe lurk in the day time. The mountain is set about with watch-towers. Two Goddesses detesting each other, were honoured in this place: called by ancient inscription here found, the Promontory of *Venu*; & in the old City *Minerva* had her Altar. *Tarquinius* here planted a *Romane Colony*; & to this place *Augustus* confined *Lepidus* for ever.

From hence we came to *Neptune*, where they set me ashore, and proceeded on the voyage. The country between this & the river *Liris* is no other then a low marish: only here and there certain hills look aloft, as is declared before: yet producing in divers places the most excellent of vines which grow up by trees, as those of *Cacubum*, *Fundi*, and *Saiurus*. It was first drained by *Cornelius Cethegus*, and after by *Caesar*: called formerly *Pontina*, in that ferried over in sundry places: and now *Aufense Palude*. Of this *Lucan*,

Et qua Pontinas via dividit uda paludes:
Lucan. l. 3.

The wet way that Pontinas fennes divides:

meaning the *Apian way*; extending from *Rome* by divers circuits unto *Brundisium*: which entering the marishes at *Forum Appii*, hard by the hills of *Sejmius*, crosses to *Ter racina*; and so leading to *Formia*, passeth over *Liris* at *Minervae*. This was so called of *Appius Claudius*, who built it on the sides of square stone; there higher then in the middle for the benefit of foot-men: paved within with flint; and broad enough for two carriages to passe with ease by each other. At every miles end stood a little pillar, and every where places were made for the easier mounting on horse-back. Adorned it was on each side with houses and Mausoleums; which now here and there doe shew their half drowned reliques.

Neptune doth possess the sole of that ancient *Antium*: so called; for that it was the first City that stood on this shore: once the chief seat of the *Volscians*, and then powerful in shipping, although destitute of a haven. Inasmuch as when taken from them by the *Romans*, they fixed the beaks of their ships in the *Forum* at *Rome* (called thereupon *Rastrae*) where they made their orations to the people. It stands upon a rock, and was much frequented by the principall *Romans* for their solace, and in their retirements from the cumbers of the City: so that it might contend with the best for magnificent buildings. In it *Fortune* had her celebrated Temple, the Patronesse of the City; as speaks this invocation:

O Diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
Mortale corpus, vel superbos
Vertere funus: hinc triumphos.
Hor. l. 1. Od. 35.

Sou'raign of *Antium* was *imperious*
O Goddess! thou means means est ate
Hast power to raise, and triumphs proud
In mournfull funerals to cloud.

The steepness of the rock gives a naturall strength to the City: fortified besides with two Castles; surveying the sea, and commanding the shore. The buildings are old; the inhabitants none of the civilest: subje& it is to the Papacy.

About one of the clock next morning I departed with a guide of the town. We entered a great wood, in the time of Paganisme sacred unto *Jupiter*. Having rid thorow it before the Sun was yet an hour high, we mounted the more eminent soil; which gave us the full view of the large under-lying level. We passed then thorow a champion country, rich in wines & grain: feasted with variety of objects, untill the parched earth reflecting an immoderate & unwholesome heat, enforced us to house our selves in an Inn some fifteen miles distant from *Rome*, unto which we rid in the cool of the evening. Having stayed here four days (as long as I durst) secured by the faith & care of Mr. *Nicholas Fitz-Herbert*, who accompanied me in the surveying of all the antiquities and glories of that City, I departed to *Siena*; and having seen *Florence*, *Volusia*, and *Ferrara*, imbarqued on the *Po*; and so returned unto *Venice*.

Finis Libri quarti, & ult.